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THE

GRAVES--DITZLER:

OR,

GREAT CARROLLTON DEBATE.

FINAL PERSEVERANCE,

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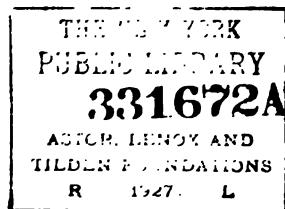
J. R. GRAVES, LL. D., and JACOB DITZLER, D. D.

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ABDOL YAHYA
SULTAN
PRESIDENT

PUBLISHER'S INTRODUCTION.

We can scarcely think of a subject more profoundly interesting than the one discussed in this little book. Methodists believe that a Christian may fall away and be lost. Sound Baptists, on the contrary, hold that grace reigns through the righteousness of Jesus unto eternal life. Such is the sharply defined issue between the two denominations and examined in these pages.

That Christians do wrong, every one admits. Indeed the Revelation plainly declares that no man lives and sins not. No man on the whole broad earth is absolutely holy. The beauty of even those lives most pure and bright is marred quite often by sin. This is not a matter about which men theorize and speculate—it is a gloomy and distressing fact, a part of our painful experience in life. About this matter there is universal agreement.

But what results will these sins ultimately work out? Will they work a reversal of the eternal decrees, or abrogation of God's merciful election? Will they disturb the reign of sovereign grace in our souls? Will they blot out the promises of the Gospel? Will they tear down the cross and make the blood of Christ ineffectual? Will they fill up with midnight darkness the path which should grow brighter and brighter unto the perfect day? Will they close gates of pearl against us, and shut us out of heaven forever? Will they rise up to heaven and unthrone our Advocate, and make it impossible for Him to keep his covenant with the Father? Will they drag us down from the shelter of His wing and the shadow of His throne—down into darkness and eternal death?

These surely are most momentous questions; and it is a matter of the utmost importance that we settle them. Either man saves himself, or Jesus saves him; man either has everything or nothing to do. And this is a subject about which we cannot afford to be ignorant or mistaken. If Jesus weaves every shining thread into the robe of our righteousness, or lays down every golden step to heaven, we should know it.

The thought of endless life is divinely precious. If the Gospel brings it

to light we should suffer nothing to rob us of the joy it gives. These convictions have led us to present to those who may not have time to read the whole debate this separate little volume. It contains a discussion of the Saint's perseverance, or rather of his preservation. We hope that each one who reads it may come to feel that nothing in the heights or depths can separate from the love of Jesus our Saviour. In speaking of His elect ones, He said, "I give unto them eternal life, and they shall never perish." This is enough. Those who can accept this blessed declaration will find great joy; and that it may be universally accepted, and that this little book may contribute to this result, and all to the Glory of God, shall be our constant prayer.

W. D. MAYFIELD.

MEMPHIS, May 10th, 1876.

THE
GREAT CARROLLTON DEBATE.
SIXTH PROPOSITION.

IT IS POSSIBLE FOR A TRULY REGENERATE AND ADOPTED CHILD OF
GOD TO APOSTATIZE SO AS TO BE FINALLY LOST.

DR. DITZLER Affirms.
DR. GRAVES Denies.

[DR. DITZLER'S OPENING SPEECH.]

I was opposed to discussing this proposition, because I have for years, yea, during my ministry, constantly advocated union of God's people, co-operation, and therefore in all those matters which one may believe or not believe, yet not endanger thereby the soul; all those metaphysical speculations, and all matters that are of such nature as that we may believe the one way or the other, yet equally respect God's word and authority —to which a Beza, Zwingle, Calvin or Bunyan may assent, from which a Keplar, Episcopius, Arminius, Wesley, Clarke, Tholuck, and Stier dissent—yet all be equally pious and useful—all such, I say, should be left to the liberty of conscience, the right of private judgment. They never should divide the church. Hence I am anxious to have all the great spiritual bodies come closer and closer together.

Nevertheless, I firmly believe this proposition, and with my church maintain it. The time allotted, one day, forbids a metaphysical discussion of it, hence I shall pursue the plain Scripture argument. It needs little criticism. The English version in the main will do us.

I may notice the following facts ere I proceed to argue the proposition :

1. It is impossible in the very nature of the case for him to

sustain the negative here—disprove the proposition, even could he show that no one ever had fallen. But he cannot do that either in the very nature of things.

2. We are safe any way—occupy an enviable position: for (1) if you could establish your negative, we are safe as you are. We cannot fall if you cannot. We stand if you do. (2) But if we prove to be right, you in error, you are then in a fearfully dangerous position, in that it may lull to repose, ease, carelessness, presumption and ruin. We have the safe side which surely must be the right side.

3. We ask in all good faith, did ever a valuable, sober, earnest constitution of laws, code, or body of men who were earnest, good and true, warn of danger, threaten, admonish constantly, and from fearful past examples, draw threats and enforce warning, where no danger existed? Never, *never*, NEVER! Is the Bible an exception? But we proceed to sustain our proposition

I. BY THE HISTORY OF FACTS AND THE CONCLUSIONS BASED ON THEM.

1. The holy angels who had God's favor fell.

"For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment."—2 Peter, ii, 4.

"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."—Jude verse 6.

Peter introduces this strong language to enforce and give point to his words, v. 1, warning against "damnable heresies," even denying the Lord that bought them, who thus "bring upon themselves swift destruction." He further enforces it by the examples of other actual occurrences of ruin. Jude shows that the angels lost their place, and so bases his argument on the fact as a warning to us.

2. Adam and Eve fell, and Paul bases an argument on that fact also as a warning to us. 2 Cor. xi, 2, 3.

Notice here, the apostle "fears lest by any means, as the serpent beguiled Eve," so those whom he had "espoused to Christ," to whom he was as a "husband" as a "chaste virgin," might become seduced by the deceit of the devil and "corrupted from the simplicity that was in Christ." We omit the fall of Solomon, of Saul and others, found in I. Sam. x. 5, 6, 9; xxvi. 14 vs., quite equally pointed.

3. *With these facts of possibility*, the following texts show how possible and dangerous it is:

"The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. * * in his righteousness that he hath done

he shall live. Ezk. iv. But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; is not my way equal? are not your ways unequal? When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die."—Ezek. xviii. 20, 24-26.

"Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth. When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it."—Ezk. xxxiii. 12, 13.

These declarations are so plain, direct, simple and earnest, they need no comment. It will not do to say it means "self-righteousness;" for the righteousness is commended, and held up as assuring life, and departure, death—spiritual, eternal death. On the contrary, *self righteousness*, mere *personal integrity* is held up as ruinous, Ezk. xxxiii. 13—"if he trust to his own righteousness, and commit iniquity," etc. Everywhere the Bible condemns mere self-righteousness.

2. "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; Holding faith and a good conscience; which some having put away, concerning faith have made shipwreck: Of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they might learn not to blaspheme."—I Tim. i. 18-20.

Here notice the "faith" made "shipwreck" of, is that by "holding" which "he might war a good warfare: holding faith and a good conscience." But he declares there were parties who "HAVING PUT AWAY" this "faith and a good conscience"—it was not taken from them—notice that—they "put it off," threw it away—it was not a future possibility, but an accomplished fact—they had done this—"certain ones," and the result was, they made "shipwreck of faith." What a strong word. He says positively certain ones did this, and then names two examples—"of whom is Hymeneus and Alexander." These had so apostatized that they were "delivered over to Satan."

"But shun profane and vain babblings; for they will increase unto more ungodliness. And their word will eat as doth a canker; of whom is Hymeneus and Philetus; Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some."—II Timothy, ii. 16-18.

Here parties who were of the faith and truth, err from it denying fundamental doctrines, and "overthrew the faith of

some." Now if a man's faith be overthrown, when we "live," "stand" and "walk by faith," how can we "live," "stand" or "walk" without it?

4. "And this will we do, if God permit. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, [and have fallen away] to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. But that which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned."—Heb. vi. 3-6, 8.

Let us carefully examine this—one of the places so manifestly against our opponents, that Beza was forced to change the text in Latin, and make a rendering so false that he cannot be defended, and Jame's translators being rigid Calvinists, followed him. "For it is impossible"—there is my word—impossible on the one side supporting the possibility as the other—"for those who were once enlightened"—it was an actual occurrence—it took place—they "were enlightened," and "have tasted of the heavenly gift"—were made partakers of the Holy Spirit"—how strong this—"have tasted the good word of God and the powers of the world to come, rich, deep draughts of grace—tasted and seen that the Lord was good—led into rich pastures, beside the still waters—after all this, the same tense aorist is continued—*kai parapesontas*—and have fallen away—so it reads, and he dare not question it; and have fallen away [it is impossible] to renew them again to repentance." Here if saving them were now possible, repentance is named as a commencement, confirming the genuineness of their former conversion, and such an act of contrition would be a repetition, "repentance again." Well, why is it "impossible" in that case to be "renewed?" "Seeing they crucify to themselves the Son of God afresh, and put him to open shame." Then as briars and thorns, so these are to be burned—lost. To a like class he refers—

(5.) "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" Heb x. 26-29.

Paul enforces this warning with actual occurrences also of a fearful character. Those under Moses named "died without mercy." Much more so now those who trample under their foot the Son of God—yea, and such person "hath counted the blood of the covenant wherewith he was sanctified—an

actual past fact—an unholy thing, and hath done despite unto the Spirit of grace." Here again my proof is sustained.

(6). "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James v. 19, 20.

The same comment would serve many of these Scriptures. Here he may—"it is possible"—to so err from the truth as to need conversion, and such a conversion "saves a soul from death." It was clearly possible then to be lost.

(7). Judas actually fell and was lost. He was (1) an Apostle (2) and preacher of righteousness, and so (3) with the rest wrought miracles in the faith of Christ, as Matt. x. 5-8, 20-22, shows, and (4) their names were all "written in heaven."

"These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."—Matt. x, 5-8.

"For it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved."—Matt. x, 19, 20, 21, 22.

If Judas later showed evil signs so did Peter—sometimes presumptuous—then over confident, then "follows afar off." Yea, denies his Lord—swears lies, commits perjury—yet recovers. Judas did not. Dr. J. R. Graves says in one of his works: Peter "was in a state of faith, and consequently, of justification and regeneration, while fallen. Peter was an Arminian. He fancied he was strong enough to stand alone—to keep himself." Is that Arminianism? Never by any mortal was it so held—no Arminian so holds. But we are "kept by the power of God through faith"—that is Arminianism. All these twelve had it said of them—"It is not ye that speak, but the Holy Spirit that speaketh in you." Matt. x. 20. Judas took the Lord's Supper with the rest, Luke xxiv. 17-20; Mark xiv. 12-23. This we saw under Third Proposition. He is expressly named as dipping with Christ, while Christ uses the words all—"they all did drink of it"—the cup, Mark xiv. 23. It was "after the sop Satan entered into him." John xiii. 27. Hence by transgression—by actual sin, "he fell." So Peter declares, Acts i.

"For he was numbered with us, and had obtained part of this ministry."—Acts i, 17.

"For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and His bishoprick let another take."—Acts i, 20.

"That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place."—Acts i, 25.

1. David fell most sadly, but recovered :
2. Solomon, 1 Chron. xxviii, 9 :

"And thou Solomon, my son, know thou the God of thy father, and serve, him with a perfect heart and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever."

2 Cor. xv, 2 :

"And he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; the lord is with you, while ye be with him; and if ye seek him he will be found of you; but if ye forsake him he will forsake you."

In the face of the dreadful fall of David, Solomon and others, the fearful fall of Saul, whom the Spirit left, what can we believe but that man may so fall as to be lost, attended by such words as these, "if you forsake him, he will forsake you?" Suppose David had died after he had murdered Uriah, and for such a purpose, after carrying it out also. Will you say he could not die? That is fatalism. It assumes that a man once converted could live forever on earth, just sin on and God won't let him die. He could by sinning compel God to preserve his life. It destroys all free agency and responsibility. It assumes that after conversion men are perfectly passive in God's hand—have no free will, no choice, no action—are machines.

"But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged of his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall."—2 Peter i, 9, 10.

This shows the possibility of falling certainly, and the opposite is the only promise of entering into rest. But Peter, having had such a rub himself does not stop, but returns with strength, emphasis, to this subject.

"For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those who were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and, The sow that was washed to her wallowing in the mire."—2 Peter ii, 18-23.

How can words be clearer—language more emphatic? He leaves no room for hesitation as to its meaning. He prefaches

it (17) with these words: "For of whom a man is overcome, of the same is he brought into bondage"—slavery. He is "conquered," observe, brought into slavery to the conquerer. 1. The parties had "escaped the pollution of the world." How? "Through the knowledge of the Lord Jesus Christ." They are soundly converted, are regenerated, escaped the pollution that is in the world. 2. They fall back into the pollution again—"are again entangled therein, and overcome." It is an accomplished fact, a past act, a reality. 3. Their condition now, ("latter end is worse than the former.") Well, in the former they were children of wrath, "liable to eternal death." But they are worse off now than then, because so much more culpable. 4. "The way of righteousness" they knew (verse 21) "have known," was the way of salvation—God's "holy commandment"—they were washed." 5. The case actually occurred, "It is (has) happened unto them"—22, 6. He illustrates it by a "washed sow returning to her wallow again."

Now we assert that to say all of this means nothing—that such declarations, such bold and urgent language implies not even the possibility of being lost, is to subvert all Bible authority. It is as easy to explain away the awful threats about hell, the divinity and redemption of Christ, the promise of Heaven, as to explain away these facts and declarations. It sets a fearful precedent to semi-infidels and skeptics and dare not be followed.

FINAL PERSEVERANCE.

4. The threatenings, warnings, encouragements etc., based on the possibility and actual danger of apostacy are strong proofs.

(1) 1 Cor. vi. 1—We then, as workers together with him, beseech you also that ye receive not the grace of God in vain.

(2) 1 Cor. viii. 11—And through thy knowledge shall the weak brother perish, for whom Christ died?

Rom. xiv. 15, same, "destroy not him [“thy brother, v. 12, with thy meat for whom Christ died.”]

If Paul stood on the Baptist platform this "brother" was a baptized, regenerated man, yet he was liable to be "destroyed," lost.

(3) 1 Cor. ix. 27—But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway.

1 Cor. 10-12—Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall.

(4) Heb. iv. 1, 2, 11—Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them; but the word

preached did not profit them, not being mixed with faith in them that heard it. Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief.

All these warnings etc., are based on and backed up, by actual occurrences, as we see. Do they mean *nothing*? Surely not.

(5) Heb. iii. 12, 13-16—Take heed brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To-day ; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end. While it is said, To-day if ye will hear his voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke ; howbeit not all that came out of Egypt by Moses.

Everywhere the promise of life is conditional on our holding out to the end. Does all this mean nothing? Then are all Bible warnings and promises a cheat—a sad delusion.

Rev. xxii, 19.—And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

Rev. iii, 5.—He that overcometh, the same shall be clothed in white raiment ; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

In Rev. ii, 7, 10, 11, 17; iii, 5, promises of life, etc., to all who overcome, who endure to the end.

Rev. ii, 9.—I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

Rev. ii, 20-22.—Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach, and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication ; and she repented not. Behold I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds."

John xv, 4.—"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine ; no more can ye except ye abide in me."

I. Sam. x, 5, 6, 9.—After that thou shalt come to the hill of God, where is the garrison of the Philistines : and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them ; and they shall prophesy : and the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man. And it was so, that, when he had turned his back to go from Samuel, God gave him another heart : and all those signs came to pass that day."

1. Sam. xxvi, 14—And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who art thou that criest to the king?"

We have put in evidence all the Scriptures we need, and far more than is necessary. If these prove it not, we claim it not. Both Dr. Graves and I will rely on such facts and Bible dec-

larations as we can adduce in our first speeches here. We showed that *angels* fell. The purest of men—Adam and Eve fell. The strongest, wisest and best fell—David, Saul, Solomon and Peter, as noted examples; can man die when thus fallen? If so, our proposition is sustained. If they cannot, Baptist doctrine as held by Dr. Graves is all false, and hardshell—true fatalism established. We repeat, therefore, angels fell and were lost, Adam and Eve fell and were lost to salvation till heaven interfered, and all along examples are given in the Old Testament and New. Peter gives them, Paul gives them, Jude gives them. They are made the occasion of solemn warning to *all* Christians “to take heed lest there be in any of us a heart of unbelief in departing from the living God.” My proposition is sustained. It is possible for a truly regenerated, adopted child of God so to apostatize as finally to be lost.—
[*Time out.*]

DR. GRAVES' FIRST REPLY.

MR. PRESIDENT.—Of all the propositions we have had before us, this by far the most important. Former ones had only reference to the externals of Christianity, the visible tests and proofs of our relations to Christ, but this question involves the very foundation of Christianity itself. With respect to the former, we concede that one may err through ignorance and the influence of false teachers and yet be saved, though all the precious present blessings promised to obedience are lost, while all false teachers will be fearfully punished—yet concerning the foundation upon which this doctrine rests a mistake is fatal to the soul's eternal salvation. Conscientious honesty does not enter into the matter at all. The man who built his house upon the sand was as honest and conscientious as the man who built upon the rock.

Now if I understand the ground-rock upon which the salvation of any man rests, it is the Covenant of Redemption entered into between three equal persons in the Godhead, which contract originated the three relations now existing between these beings, revealed to us in the Bible—as those of Father, Son and Holy Spirit—the Father superior to the Son, and the Holy Spirit the inferior and servant of both—*i. e.*, the being who represented the dignity, rights and honor of the eternal Godhead, taking the name and accepting to assume the relation of Father; the second being, that of Son and servant to him, and the third person to be the servant of both the Father and of the Son.

Now to *discuss* this question properly, this Covenant in all its parts and provisions must needs be developed, and then all those passages of Scriptures which are usually urged against the security of a child of God explained so as to agree with this Covenant; for we both grant that the Word of God never contradicts itself. From an examination of the Covenant of Redemption, we can learn whether it is provided that all those embraced in this Covenant, and to whom the full efficacy of the atonement is applied, shall finally be saved through the power and faithfulness of God, or whether their salvation is conditioned on their own acts or good works after they have been justified, adopted and accepted in the Beloved. All can see that by the provisions of this Covenant alone must

all the Scriptures be interpreted, and without a proper understanding of the provisions of the Everlasting Covenant, I do not believe man or angel can understand the Scriptures bearing upon man's salvation—they will appear contradictory to him.

I have said this much, Mr. President, as explanatory of what I now say. Two days were originally allotted to this question, the least possible time in which anything like an investigation of this subject can be made, but by agreement one of these was cut off and added to the first proposition, and we have but two hours each to present our views upon this all important question. It cannot be discussed in this time. Every minister present is aware of this. We can scarcely glance at it—Eld. Ditzler has not presumed so much as to allude to the ground of a sinner's salvation—to develop the divine plan by which any mortal can be saved. He has only hastily thrown before us sundry passages of Scriptures that *apparently* support his affirmative, and of course all that's left for me to do is to show that *they* do not teach the final condemnation of a child of God—but I have no time to unveil the Solid Rock upon which the ultimate salvation of each child of God is secured. We cannot discuss this question at this time—and I do therefore respectfully propose to Eld. Ditzler a full discussion of this question with him at some future day in the capital city of my State, when every word uttered by us shall be taken down by two competent reporters and published as spoken. I propose this, not because I am not prepared *now* to discuss it for, as you may judge from these MSS. [exhibiting a large pile of MSS.] I was never better prepared upon any question than upon this, but time is insufficient, and I do it mainly because thousands and tens of thousands of professed Christians are in doubt about what the Scriptures do teach about it and desire to examine it—and if thus presented would read it when otherwise they would not.

With this explanation and proposition, I shall simply glance at the question—notice the grounds of the salvation of any, and meet as many of his objections as time will allow. I submit a few postulates:

1. It is admitted by all Evangelical Theologians, that every soul of Adam's family is *lost, spiritually dead in trespasses and in sins*. That every one born of woman is naturally depraved—and has no natural taste or desire for, but an invincible repugnance to, holiness and true godliness.

2. No one can quicken himself, no more awaken from this spiritual death than a dead man; while in this condition his heart is closed as a sepulchre; he cannot *hear, see or feel* a spiritual desire or emotion.

3. If any are awakened, quickened into life, the Spirit of God must do it. The voice of the Son of God that awakened Lazarus and that will finally wake the dead, must awaken him to spiritual life.

4. This resurrection from a death in sin, this quickening of the Spirit, is the *first act* in the sinner's salvation. "You hath he quickened—made spiritually alive—who were dead in trespasses and in sins. "Whose heart the Lord opened, etc.

If this is not admitted then we have to do with a Pelagian, an infidel and not a Christian—a believer in the Bible, and not an evangelical.

5. All dead sinners are not quickened and made spiritually alive—renewed in the image of God and made heirs of grace and glory. All men's hearts are not opened so that they attend to the word spoken—to understand. *They certainly are not*, no man will say so—can say so and believe the Bible, or believe what he sees around him. Thousands under the sound of the gospel from this State annually, in their natural state of death, die and go down to hell. Who will deny this?

These postulates are invincible facts. It devolves upon my opponent as much as upon myself to explain any objections that skeptics may raise. To say that all are not saved because God *could not save* all, as well as some, would limit his power. It must be because in the exercise of His own sovereign will, and in the purposes of His grace He saw fit not to save all. He is no more under obligation to save any one of Adam's fallen race than He is to save the fallen angels. No reverent being in the universe will say that God is under any obligation to save the fallen angels, or any one of them. If He should see fit for reasons all His own to save one in each hundred, or one in each thousand of them, the rest would have no cause to complain. It would be an act of sovereign mercy in Him to save one sinner of Adam's race—and no one can justly charge Him with injustice should He save *none*. Now I will briefly advance my understanding of His revealed Word—and if any one has more light or a theory more Scriptural, I shall be delighted to receive it.

Before noticing his Scriptures I notice the three remarks with which he prefaced them.

1. "That it is impossible for me to sustain the negative from the very nature of the case," etc.

If I can produce one plain, unequivocal passage of Scripture declaring that the true child of God shall never utterly fail of grace, that the once justified shall never be condemned—the

once saved shall never perish, then will I establish the negative against all the suppository cases and objections he has brought or may bring to support his affirmative. It is a principle in law that "no number of difficulties or objections unless they amount to an impossibility, affect a clear statement of fact!" Now I shall not only produce one such, but a score of passages, as well as the Covenant by which man is saved and the very genius of Christianity.

2. His second remark was that he and those who believe with him are safe anyhow, if I prove my negative, and safe if I do not.

My opponent has uttered many unscriptural and wild assertions during this protracted discussion, but no one in my opinion wilder or wider of the truth than this; for if he can establish the truth of his preposition upon the ground he has laid down, I mean because of the reasons he gives, then, as I understand my Bible, he is not safe, but is a lost soul, and all who hold with him as certainly lost as this Bible is true: for, he not only strikes the foundation from beneath his own feet, but he blots the plan of salvation from the face of earth. I as conscientiously believe this as I believe that Christ is the Son of God. If any man's salvation, first or last, depends upon his own works to secure it, he is lost, as sure as there is a God and this is his Bible. If Eld. Ditzler depends on his own works and endeavors, to secure the grace or remain in the grace of God, then he is this hour a lost man—however conscientious or secure he may feel; he is like the man in his sand-based house before the tempests and the flood came. I believe the majority of all who have gone down to despair from the "Churches" and congregations of Protestant as well as of Catholic Christendom, have done so trusting to this very doctrine—that their justification before God, and final salvation *with* God depended in some sense, more or less, in their performing their part of the contract—upon overt acts, purely their own. Ninety-nine hundredths of the professed Christian world is embarked to-day in this frail rushbark of their own construction.

3. I say it may well comport with the *moral* government of God to warn those He designs to save from falling as one of the effectual means to guard them against it. If we cannot see this now, who see all things here as through a glass darkly, we may see it very clearly in the light of that cloudless day.

Now I will suggest three things.

There are but three conceivable grounds of a sinner's salvation. (1). By grace only. (2). By works only or (3) By a

mixture of grace and works. Upon one of these we all rest to-day, who entertain any hope of final salvation.

If I am saved, it is because I rest on the first ground, for on this alone I *first* trusted and on this I have builded and now rest all my hopes, and if it is false I am lost—for I have nothing else under me.

Now that this is the unmistakable teaching of the Word of God. I submit the following:

"For by grace are ye saved through faith; * * * * "Not of works, lest any man should boast."

In connection with which read Rom. iii. 27, 28, 29.

"Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith." "Therefore we conclude that a man is justified by faith without the deeds of the law."

If it is said that saving faith is the overt act of the creature, then read Eph. 2: 8-10.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

The *power* and *disposition* to exercise *this* faith is the gift of God, and therefore of *grace*. Paul explains this.

"Therefore it is of faith, that it might be by grace: to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all."—[Eph. 2: 8-10.

In no other way could salvation be made sure to any of "the seed." If the Scriptures teach anything it is that we cannot be saved by works.

"Therefore by the deeds of the law there shall no flesh be justified in his sight."—[Rom. 3: 20.

There is no article in the original—and it should read "by deeds of law," of any law, moral or ceremonial.

Now Eld. Ditzler professes to affirm with me that we are saved by grace, but you noticed he did not say, and he *will not say* "by grace *only*." He denies that we are saved by works—but his speech showed that he meant "works alone" for he did assert throughout, and it was the only ground he did present, that we are saved by our own endeavors in part—and for and in consideration of our own endeavors—works, and this places him squarely upon the third ground I supposed—partly by the grace of God, and partly by works, overt acts of our own, and here is where I have always understood Methodists to stand with all Arminians and ritualists—and all Arminians are Ritualists necessarily for they all subvert the ordinances by making them "*sacraments*"—"means of grace" to the sinner, and thus, they are fallen from grace by rejecting it as the only ground of salvation, and this is what I understand to mean by "falling from grace."

"Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."—Gal. 5: 4.

That such a course as is indicated here, teaching or believing that we must be saved *partly* by works would be a virtual rejection of the system of grace for salvation for a system of works. Since not to take Christ for a whole and perfect Savior is to reject Him altogether.

Now I will strike away my opponent's sand bank that he rests upon, by one unmistakable passage.

And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more work.—[Rom. xi, 6.]

The apostle teaches if we admit that we are saved by grace in part, then it must be that we are saved by grace altogether—without any mixture of works, or mere creature acts, else it could not be called grace—as it could not be unless all grace. On the other hand if we claim or think that we are saved, in the least sense, by some act our own, or that our salvation is conditioned upon our works—acts—then it must be true that we are saved altogether by works without any mixture of grace, else it could not be called works, as it could not be unless all works.

Suppose in passing through here I lost my horse, and I have only fifty dollars—not sufficient to buy another—and my brother, J. B. Crouch here, has one worth one hundred and fifty dollars, but he does not feel able to give him to me, but in the generosity of his generous heart he says “give me the fifty dollars and take the horse, you must not be hindered in the Master's business.” Now after I have left should he say he *gave* me the horse, he would utter a falsehood, for it was not a gift, and should I assert that I *bought* him, I would utter a falsehood, for it was not a *purchase* any more than a gift—it was neither. To be a gift it must all be given; to be a purchase it must be altogether paid for. I leave my opponent hopelessly impaled upon this third horn of the trilemma. If he takes either ground fully he is ruined inevitably. If he says by grace only, he surrenders his conditional salvation, and the possibility of a child of God being lost. If he says by works only, he evidently renounces Christianity altogether, and if he says, as he does, partly by grace and partly by works,—creature endeavors, he impales himself upon the plainest statements of the Word of God. Mark my prophecy, Eld. Ditzler will not attempt to extricate himself from this third horn, but will swing around upon it forever.

Now I claim that I have by the Word utterly refuted the theory of Arminianism and established the grand and glorious fact that if we are saved by grace, ours is an unconditional salvation, and that there can be no possibility of an adopted

child of God being lost. The very supposition of its possibility is precluded by the Word of God, and therefore all those passages claimed by my opponent as militating against the doctrine, do so only *apparently*, since he will not claim that the Scriptures contradict themselves.

The better in my next speeches to break the force he has given to all these passages, I will briefly sketch one feature of the extensive preparation I had made for this question:

It is one feature in the "Covenant of Redemption" upon which reposes all my hope of salvation. I prefer to denominate it thus rather than "Covenant of Grace," since there have been many gracious covenants made with man, securing many blessings, temporal and spiritual, but there is, and never was but the one Covenant of Redemption. If we can only rightly understand that covenant, with its conditions and promises, we shall agree concerning the salvation of those on whose behalf that covenant was entered into. In the proper discussion of this question, here is where my opponent should have begun. He should have either denied the existence of such a Covenant, which would be tantamount to denying salvation to any of Adam's race or, have shown that it was made with fallible, *sinful* man, without a *surety*, and therefore liable to be broken. Upon which proposition it would inevitably follow that no one could be saved, for such a covenant was made with Adam when innocent and holy as the representative of the race, and by the violation of it he not only forfeited his own title to life, but that of all his seed. Or he should have shown that having a *surety* he failed to fulfill the Covenant for man. In a former proposition (on I. B.) you remember he did affirm it was made with Abraham, and that Christ became *surety* to Abraham that the Father would fulfil His promises! This is absurd as it is novel, to say the least, and leaves all who lived before Abraham without a savior!

Such being the importance of this covenant, I shall give the larger part of my hour to the development and elucidation, of one feature of it, and if I shall be able to establish it upon its true grounds I will thereby not only refute his position but prove the negative of this proposition, and then I will spend the remaining time in noticing his *objections and difficulties* &c.

There was a Covenant entered into by the three equal Persons, or Existences in the Godhead, concerning the redemption of the physical world, considered as cursed for man's sin, and for the ultimate salvation of a population sufficient to inhabit it, so that the dishonor put upon the universe might be removed. There was a perfect agreement among themselves. In this

concerning the Godhead destined will respect to each other and the name, the three relations of Father, Son and Holy Spirit.

That this Covenant was made by the Father with the Son, while the Holy Spirit became the efficient agent in accomplishing both the will of the Father and the Son in the upper room of some沉思 in ascertaining sealing supporting and confirming and final, executing the promises in *Corinth*. That there was such a Covenant made before the world was I know of no such or representative of any denomination in any divided Evangelical time former—*Isa. xxix. 1* v. 12. *2. Mark. viii. 27. xii. 30.* As it is however, witness of man has pernicious or contentious these words are useless. As in the Government of Redemption God himself is Father representing the Godhead & the party contractor in *Isaiah's* rule.

1. Is the contractor that man is connected to no other but the Government distributor of the world creation of no less. There has been a covenant called the first between the first man and God in the world and the first contract man concluded with Adam in the state of innocency and in the representation of no man but it was made without a witness of manhood. Then the fall of Adam in *Isaiah's* life and baptism for himself and for all no man sealing contract and distributor in the world creation of man of all and distributor the body in the world *Isa. xxix. 12* *13.* *14.* *15.* *16.* *17.* *18.* *19.* *20.* *21.* *22.* *23.* *24.* *25.* *26.* *27.* *28.* *29.* *30.* *31.* *32.* *33.* *34.* *35.* *36.* *37.* *38.* *39.* *40.* *41.* *42.* *43.* *44.* *45.* *46.* *47.* *48.* *49.* *50.* *51.* *52.* *53.* *54.* *55.* *56.* *57.* *58.* *59.* *60.* *61.* *62.* *63.* *64.* *65.* *66.* *67.* *68.* *69.* *70.* *71.* *72.* *73.* *74.* *75.* *76.* *77.* *78.* *79.* *80.* *81.* *82.* *83.* *84.* *85.* *86.* *87.* *88.* *89.* *90.* *91.* *92.* *93.* *94.* *95.* *96.* *97.* *98.* *99.* *100.* *101.* *102.* *103.* *104.* *105.* *106.* *107.* *108.* *109.* *110.* *111.* *112.* *113.* *114.* *115.* *116.* *117.* *118.* *119.* *120.* *121.* *122.* *123.* *124.* *125.* *126.* *127.* *128.* *129.* *130.* *131.* *132.* *133.* *134.* *135.* *136.* *137.* 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That justice demanded that every sinner should receive the just recompense of reward. This cannot be set aside or compromised for. His holy law must be magnified and made honorable in the sight of men, devils, angels, and *God himself*. God loved the creatures of his own hand before Jesus proposed to die for them. But when that love would flow out, immutable law and justice interposed. God could not and He would not override and break down these to save guilty man. He could not, and continue to be God, erect a throne of grace, on the ruins of both law and justice. Justice required that the law which was violated should be fully satisfied, and the honor thereof repaired by sufferings and obedience, the former such as might satisfy the penal sanction of the law, and the latter the preceptive part of it, comprising all together the fulfillment of all the righteousness God's law demanded.

Now as Adam who had fallen could not undertake to do this for his seed who were fallen with him, and no one of his seed could do it for himself, it is evident they must die without mercy, unless a third party "could be accepted to become surety for them—should undertake to become to them a second Adam standing in their room and stead, as they lay ruined by the breach of the covenant of works."

I need say no more to show the necessity for a party to contract and stand surety for lost man. It must inevitably follow that those for whom he contracts, if he is a responsible surety, must be saved. Of all for whom he stands as surety, he is the Redeemer. But he did contract to save the seed of Abraham—believers. Therefore, every one of the seed will be saved. That Christ is the party contracting on man's side, no one will question who understands and believes the Bible.

When it was made, there was no one save the Godhead to undertake it, for it was made before the world was.

God the Father says, "Behold I have made a Covenant with my Chosen." Covenants, *typical* of the Covenant of Redemption were made with distinguished persons representing their respective seed. With Adam, Noah, with Abraham, Isaac and Jacob, and with David.

All these were illustrations, types of Christ, and several were called Christ. Christ is called the second *Adam*. Christ is spoken of as *Israel*. "Thou art my servant, *Israel*, in whom I will glorify myself." Christ was *Israel's* representative, in whom God will be glorified. He is called *Jacob*. This is the generation of them that seek Him—that seek thy face O, *Jacob*. Ps xxiv, 6, *i. e.* that long for the appearing of *Messias*. It was on the occasion of bringing the *Ark* into the *Tabernacle* *David* had erected for it, and hence verse 7 fol-

lows. He is often called David. "Afterward shall the children of Israel return and seek the Lord their God, and David shall be their king." He was an eminent type of Christ, and the Covenant made with him was an undoubted and illustrious type of the Covenant of Redemption or Grace, and the benefits of that Covenant are called the *sure mercies* of David, for they were sure to every one of the seed he represented. If Sacred Scriptures mean anything, the benefits of the real Covenant of which Christ is surely must be sure to every one of His *seed*, and every son and daughter of Adam, that has ever been pardoned, justified, sanctified and adopted, that moment is accounted the seed of Abraham, being the child of God, for when adopted his name was written in the Lamb's Book of Life, and engraved upon the breast plate of the everlasting High Priest. Can such a one be lost?

These typical Covenants being made with public persons representing their seed, it is logically concluded that the real Covenant typified by them was made with Christ, as the head and representative of the seed he took hold of—Abraham's Spiritual Seed. What is said in type is principally accomplished in the antitype, and therefore the promises are *sure to all the seed*. And the Holy Spirit calls Christ the second Adam. Not because he had Adam's depraved and fallen nature, but manifestly because of their common office of Federal headship, and representation in the respective Covenants touching man's eternal happiness.

Adam is called the first man, Christ the second. 1 Cor. xv. 49. But only as the representative of the second Covenant—the second Federal head of his seed. Therefore as the first Covenant was made with Adam as the head and representative of his natural seed, so Christ of His Spiritual seed.

3. Adams natural seed bore his name. Ps. xxxix: 5-11. Surely every man—all adam—is vanity, *i. e.*, all the descendants of Adam.

So the seed of Christ bears His name. "Let every one who names the name of Christ," etc. "They were first *called* Christians at Antioch."

We must conclude from what has been urged.

1. That the Covenant of Redemption, called the "Covenant of Grace," not two but one, was not made with man—but before man was created. Types of it were made with men.

2. That it was designed and has been clearly revealed to be a Covenant of *Grace*, which excludes works as a condition of justification, etc.

Believers are justified and adopted immediately upon being

righteous without any righteousness of their own—having and with the self-same righteousness which was wrought by Christ in the fulfillment of all righteousness.

But the righteousness says an old divine—“is not impeded to them in the flesh only; so that their faith and repentance and confessors are therefore accepted as their evangelical righteousness—justifying redemption before God—so which they are justified, and it is imputed to them in itself even as Abraham was. Read Rom. v. 1-12.

“It is said to be a better Covenant . . . a sure Covenant w. all the world.”

The conditions and promises of it, if time permits, I will consider when writing—

FOR WHOM IT WAS CONTRACTED OR CHRIST'S PART.

This I say will be the Waterloo ground for the decision of that question to one of us, in the estimation of this audience. I wish especial attention to be paid to my statements that he may not mystify them in your minds by subtle sophisms.

1. He did not contract for the lost angels, nor for all men. He only took hold of the “seed of Abraham,” not of Adam.

If he had taken hold of the nature of the lost angels, they would all have been saved. If of the seed of Adam, all men would have been saved, and Universalism would have been the true doctrine. But he contracted as surety, Mediator, only for “the seed of Abraham”—the elect of mankind.

I know this is death to Arminianism, the natural religion of all natural men. They want to believe that they elect themselves, and then Christ takes them into his Covenant. The Christian's will has been subdued to the will of God, and he is willing for God to be an absolute sovereign—and in his own experience he knows it, if a Christian, and if not, he don't know it, and dislikes to receive it. We were made to love God because he first loved us. We elected or chose him, because he first elected or chose us. Paul illustrates the union existing between the elect of God, by the relation existing between husband and wife, as God appointed it to be, indissoluble, the wife becoming “flesh of his flesh, and bone of his bone;” and I see a similarity in origin of the love that begat and cements the union. The wife does not choose the husband, but the husband the wife. It is not presumed that she loves and woos first, and begets love in the husband, but the husband elects and loves first, and wins her love by his own o'er mastering love, and sweetly constrains her to love

and accept of him, and though subdued and constrained by love, she acts freely. Here is man's sovereignty and woman's free agency, and yet she will tell you she could not help loving him who loved her so devotedly, and surrendered herself to him to be influenced and controlled by him forever.

We sing, Eld. Ditzler, and his brethren sing, and the Conference endorse it:

"Why was I *made* to hear his voice,
And enter while there's room,
While thousands make a wretched choice
And rather starve than come."
'Twas the same love that spread the feast,
Which sweetly forced me in,
Else I had still refused to taste,
And perished in my sin.

I. It was the elect who were represented in the Covenant of Redemption by Christ.

Proofs: They are called God's chosen—God's elect. Isa. xlii. 1; Heb. i. 13; Eph. v. 23.

II. They are called "the *heavenly* men." Cor. xv. 47-48, in opposition to *natural* men.

Every one of these that are made heavenly, Abraham's seed, shall bear the image of the heavenly *man*, Christ. Cor. xv. v. 48. To all these Christ becomes a quickening spirit.

As Adam's deadly efficacy extends to each one under it, so Christ's quickening and saving efficacy extends to each one he represents, if it did not, some would be deprived of the benefits purchased and paid for by the surety in their name, which is not consistent with the justice of God.

Ergo. Each individual child of God must be saved, when made a child, not at death. To say that one is lost, is to admit that all are lost—none are saved.

This elect was Abraham's spiritual seed, the spiritual *Israel*. Gal. iii. 16; Ps. lxxxix. 8-4.

These are those whom he begets with the word of his truth. Jas. i. 18, and are born again. Pet. i. 23, whom he knew as his seed with His image on them. Isa. liii. 1-11^r, a seed, every one of which *shall* serve Him. Isa. i. 22-30; which shall be established and endure forever. Ps. lxxxix. 3, 29, 36; in a state of happiness.

Christ is called—*Israel*, as he is *Jacob*—because he represents the true spiritual *Israel*. All his seed will be justified. Isa. xiv. 25; Rom. v. 18; Isa. liii. 6; as our substitute *all* *Israel*. Lev. xvi. 21. All the spiritual ones, the *Israel* here by faith who looked through and beyond the type to the anti-type were remitted and saved.

But in what condition was this seed considered when Christ contracted for its salvation?

The seed Adam as representative in the Covenant of works was considered an upright seed. Eccl. vii. 29.

But in Christ his seed was represented as a corrupt sinful mass—powerless to do good, or exercise a holy affection—laden with guilt—sinking down to eternal death under the fierce wrath of God and the curse of His violated law. We said, and mark it, unable to do a single act pleasing to God. They that are in the flesh, cannot please God, etc. The carnal heart, etc.

They were therefore considered as wholly unable to help themselves. Debtors, ten thousand talents, and nothing to pay.

Criminal under just sentence of death. Depraved in heart and corrupt in every thought, and unable to change, lost and utterly ruined. The lost sheep of the house of Israel. In the first Covenant Adam, the first shepherd of all mankind, not only lost himself, but lost all the flock. Christ, the good Shepherd, and of *Israel*, not of all mankind, will lose none.—(see hymn).

But they were in the power of the Covenant of Redemption “considered as the objects of *eternal sovereign and free love*.”

When God elected them in Christ, he became prospectively their Father, and also to Christ. He loved them with an everlasting love. John xvii. 23-6. The son loved and accepted the gift, Eph. v. 2, and consented to represent them in the Covenant, and thus each one of the elect became his child. Heb. ii. 13.

“It was owing to God’s Sovereign love,” says an Evangelical writer, “and mere good pleasure, that the elect, the seed of Abraham, and not others in the same condemnation, by the fealty of the first Covenant, were represented and contracted for by Jesus Christ in the second, that their names were put in the eternal contract, while those of angels and others were left out. They were the father’s choice, and that was enough for Christ, and should be enough for us. “Even so Father, for so it seemed good in thy sight.” Infidels may wrest this hard doctrine, more fully developed by Paul than any other Apostle, to their own destruction, but a host of the best and clearest minds that have ever lived on earth have advocated it—as Augustine, Calvin, etc., and Knox, Henry—and it is crystallized in the creeds of Presbyterians, Episcopalians, Methodists, as well as Baptists. We see here no universal Atonement or Redemption.

We have now seen who were the parties to the Covenant of Redemption or Grace, made before the world was, and for

whom it was undertaken. Here I need time to develop the teachings of the Word as to three additional features connected with this Covenant.

1. The characters Christ consented to take upon himself.
2. The conditions of the Covenant required of and consummated by Him.
3. The promises of the Covenant made to Him by the Father to be fulfilled by Father and the Holy Spirit to Him and His seed.

But I must say this, it was to do the *will* of His Father that Christ volunteered to offer himself as a party to this Covenant.

“Lo I come to do thy will O, God.” It was the will of God that the works of Satan should be destroyed, and the world, redeemed from the curse, should be replenished with a righteous population, and this number, no more and no less, he sovereignly chose and elected to be saved, and denominated “the seed of Abraham,” “the elect,” the “Israel of God.” “The sheep of His pasture.” These Christ accepted to undertake for, and to represent in the Covenant and discharge all the conditions for their salvation.

“Thine they were,” “thou gavest them me,” “all thine are mine, “Of all the Father hath given me,” etc.

These were individually, personally, known to the Father, and to the Son before the world was, if they will ever be known *personally*. If we admit the Omniscience of God we must admit this.

The names of each one of these, chosen before the foundation of the world, were written in the Book of Life, and as these were given to the Son, this record is called the “Lamb’s Book of Life.”

“The foundation of this Covenant purposed by God, hath this seal”—(*i. e.*, inscription on the seal). “The Lord knoweth them that are his.” These were known and seen by Christ—he is said to have beheld his *seed*—to have seen the travail of his soul and have been satisfied with it.

Now Christ undertaking for these, consented to take upon himself a threefold character.

1. That of Good Shepherd, who must lay down his life for his sheep, and every one of them must be saved. He will lose not one.
2. That of Kinsman Redeemer—those he redeems will be saved.
3. That of Surety, and each he stands for is by him made solvent.
4. That of Priest, and while he lives they must live also. That Christ did assume these characters and consent to

perform the offices imposed, as the second party in the Covenant of Redemption, I will not presume to intimate that any Christian man will deny. I can but glance at the first character he assumed here.

No thoughtful Bible reader but has been impressed with the frequency Christ is alluded to, and spoken of in both Testaments in the character of the Shepherd of his people.

Jacob in his dying prophecy speaks of Him as the Shepherd and Stone of Israel." Gen. xlix. 24. David, Ps. xxiii. 8, addresses him as the Shepherd of *Israel*. Isaiah says of him, "He shall feed his flock like a Shepherd. He shall gather the lambs with his arm and carry them in his bosom, etc. Paul speaks of him as "that Great Shepherd of the sheep." And Peter as "Shepherd and overseer of our *souls*," and Christ himself delighted in this character. He says, "I am *the* Good Shepherd: the Good Shepherd giveth his life for his sheep." I am the Good Shepherd, and I know my sheep, and am known of mine, and other sheep have I which are not of this fold—included in the Jewish nation—they also must I bring and *they shall hear my voice*, and there shall be one flock and one Shepherd.

Therefore when Christ said in another place that he was not sent but unto the lost sheep of the house of Israel, He meant the "seed" of that true Israel, given him by the Father, scattered through all lands.

We have seen that they were given unto Christ by the Father to be *redeemed* by the laying down of his life for them, as a Good Shepherd. If one sheep is lost, it will be a dis-honor to the Shepherd. He is responsible for their safety, not the sheep for their own, they are powerless either 1st, to save, or 2nd, to protect and keep themselves. It being impossible for them to do it, they are not required to do it. The Shepherd does it for them.

Christ says, "I came down from heaven, not to do mine own will but the will of Him that sent me, and this is the Father's which hath sent me, that *of all which he hath given me I should lose nothing, but should raise it up again at the last day*" in glory and in his own likeness.

Now upon even this *one* of the *three* offices Christ has taken upon himself to secure man's salvation, I am willing to join the battle and rest the whole issue of it.

The Father certainly gave to his Son all that ever will be saved. No Christian will deny it. He gave them to his son *before* they were saved, and in order that they might be saved. They were all seen by Christ, and known to him, and they were so numerous that he was satisfied with them.

Do you say if they will only come to Him—*i. e.* believe on Him? Christ emphatically says “all the Father giveth me, shall come unto me”—for this was promised in the making of the Covenant, as we shall see—for all the Father gave His Son, He engaged to effectually draw unto him. It is upon this understanding Christ says ‘*they shall come*,’ and that “No man can come unto me except the Father that sent me draw him,” the Father has undertaken to draw to his son every one he gave him, and he does not leave that one to come himself, for he cannot do it, the Father must draw hard enough to overcome his natural disinclination to come, and thereby effectually secure his coming to Christ; and if he did this in the case of all men, then all men would come. Now the only question that remains is, will Christ save every such an one, every one drawn to him by the Father? He does not leave us in doubt but declares upon his honor “I will raise him up at the last day.” John. vi. 39.

If any one of these is lost at last, was he ever one of “the elect,” was he ever given to Christ, was he ever a sheep? If so, he was known as such to Christ. He says: “I know my sheep and am known of mine,” “and the sheep hear his voice and he calleth his own sheep by name,” etc. John x. 3 and 14. Now of all that are lost at the last day, Christ will say, “I never knew you,” and this should settle this question in my favor. Should he lose one he would not accomplish the will of his Father, well known to his Son,—“and this is the Father’s will who hath sent me, that of all which he hath given me I should raise it up at the last day,” and who are those given to the Son?

“And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.”—John vi. 40.

If I have ever seen Christ as my Savior, if I have ever believed on him for *one hour*, if he has ever known me as a “sheep,” as a child for *one moment*, then as Christ’s words are true, he will preserve and love me to the end, and raise me up to glory with him at the last day. To deny it, is to put a falsehood into the lips of Christ, and I would not do it for millions of worlds.

To say that Christ will ever lose a sheep, is to impeach his veracity, rob him of his power, and break him of his office.

Difficulties and objections amount to nothing against his express word. Ten millions beyond my power to solve or answer do not amount to a *shadow* of evidence. You must bring express declarations to the contrary from both the Father

and the Son, and the Holy Spirit, and then what have you accomplished? Made them contradict themselves, and destroyed the world's faith in God and the Bible.

To say that an adopted child of God may finally be lost—one sheep perish from the fold of the Divine Shepherd, is to me a blasphemy heinous beyond my power to describe.

Why sir, if Satan can wrest or lure one from his hands, he could all if he wished to, and if I am saved at last, I would be compelled to ascribe my salvation not to the power and faithfulness of Christ my Shepherd, but to the grace of Satan that he did not want me!

But with the pages of His blessed word before me, and my eye resting on this covenant, and the arms of my shepherd and Savior around me, I can sing—

“Sure as His throne His promise stands.
My God, my Hope, my Trust.
If I am found in Jesus' hands,
My soul can ne'er be lost.
His honor is engaged to save
The weakest of his sheep.
All whom his Heavenly Father gave
His hands securely keep.”

DR. DITZLER'S SECOND SPEECH.

GENTLEMEN MODERATORS:—It is the last day of our hard work, and Dr. Graves and I are not sorry. We are in fine humor, and discussing these points as men ought to do. The Doctor thinks we have not time enough—he laid away a great bundle of manuscripts he reserves for another day. Now that was sharp in the Doctor. He saw at once on hearing our speech that all the life was taken out of those manuscripts, and they would not bear reading.

As to time, if this proposition was so important above the rest, why did he propose to me, as he did, to take off one of the two days set for this proposition, and put it on the first proposition, giving us five days on it? He has forgotten, that is all. His proposition to meet and debate four or five days on this question of final perseverance we will promptly accept when he notifies us in due time.

He says there are three possible grounds of salvation. (1) By works, (2) Grace, (3) By a mixture of both. We agree with him that salvation is purely a system of grace. He then tells us that the Episcopal creed is Calvinistic. True. But Wesley eliminated all the Calvinistic articles, and of the thirty-nine gave us twenty-five purely Arminian. We may say “cannot of himself turn,” but he can of himself refuse to receive grace, aid, help, and refuse to turn, and there is just where we are Arminian. We are passive in the work of conversion, but active in repentance and faith, “throwing ourselves on his sovereign grace, finding grace to help in time of need. It is wholly of his free grace bounteously bestowed that the free gift comes upon all, and of his grace we are enabled to accept it.” “embrace the promises,” “lay hold on eternal life.” But we may “refuse,” be “disobedient,” “reject our God,” and that is the capacity we have, and which capacity Arminians avow we have. Much the Doctor says we all here—all Christians bodies here—will accept.

It is “by grace only,” yes, but if we do not “repent, sober, find, embrace the promises,” “lose face the beginning of our confidence unto the end,” we have no benefit.

He tells us Christ was the Shepherd and God gave Him all who would believe. He ought to have added that it was of the twelve the language was used really, “and of one is lost but the son of perdition.” I told my dears—dear friend

the shepherd simply, as the sheep may break out, and steal beyond protection. Nor are we to make illustrations go on all fours.

He says the only question is, Will the converted be left to themselves? Grace, he says, is continued. "God never disinherits a child." Do children never disinherit themselves by leaving parents, rejecting their authority and assuming to act for themselves? They are never disinherited, eh? Are not their names and part taken out of the book of life, "and out of the holy city, and from the things (promised) written in this book?" Rev. xxii. 19. If that is not disinheriting what is?

He aims to offset my argument on Adam, Eve and the angels an the score that they were under the covenant of works, hence failing therein, they fell. We answer,

1. If that were so, it holds not good, for if under a covenant of works, failure to do the work lost them their place, so, if under a covenant of grace through faith, unbelief, disbelief, would lose them the grace—they would "fall from grace." Paul expressly tells us of parties who had "fallen from grace." We see the reason is wrong the position untenable.

2. It is not in proof that they were under a system of works. It was as necessary for the angels to believe; for Adam and Eve to believe as it is for us. Want of faith in them would prove disastrous.

He replies to my argument on Ezekiel—an argument of Scripture so clear, simple, direct, emphatic, that, it can't be misunderstood well—that by "righteous," we are simply to understand honest, etc. They were honest men! He says they were under the covenant of works! What does the good Doctor mean by this? Was Ezekiel then urging them all to continue in the covenant of works that they might live? Were men saved that way then—justified—made righteous that way then—in David's, Abraham's, or Ezekiel's day? Hear Paul, Rom. iv, 2-9: "If Abraham were justified by works, he hath whereof to glory, but not before God. For what saith the Scripture? Abraham believed God, and it"—believing God—"was counted to him for righteousness." Then the conclusion is drawn, "To him that worketh not, but believeth in him that justified the ungodly, his faith is counted for righteousness." There is the way they became righteous. How is it in David's day? Paul continues:

"Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Saying, blessed are they whose iniquites are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. Cometh this blessedness

then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness."—Romans, xiv, 6-9.

Here you see "righteousness" was the effect of faith, believing, the system of grace the Doctor told us of in his first speech on this proposition, and it was obtained "without works." And Abraham was thus justified, that he might be the father of all them that believe, that righteousness might be imputed to them also. Hence, when we are justified by faith, under a system of Grace, we "walk in the steps of that faith of our father Abraham," v. 12, "who is the father of us all," v. 16. To test this further, read Isaiah i, 11-16; Micah vi, 6; Psalms li, 1-10; Deut. vi, 4, 5, compared with Mark xii, 28-33, as samples of the spiritual force of their religion. In former propositions we discussed that matter enough. It is clear from Ezekiel, quoted in full in our opening speech this morning, that a truly regenerate man may fall away and be lost.

He tells us Jesus "is security." He undertook the salvation of believers. Yes, "all who believe," and he will save all who believe. But unless they believe—not *did* believe, but *believe*—present tense—all such he saves from sin, and will save from hell.

He undertook the salvation of all men, if they will accept the terms, abide by them. It is wholly their fault if they are not saved. He never undertook to save any morally responsible being unconditionally. He gives the needed grace; they must accept, receive, live in it, "abide in Him," else they are cut off, cast forth, wither, John xv. Acts ii, 47, "the saved," as it is in the Greek, is quoted. But they surely were not saved in heaven, but from their sins in that case.

"Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven."—Matt. vii, 2

He quotes the words addressed to the rejected or lost of Matt. vii, 23, as if every lost one never had known God, never been pardoned, etc. But simply says it of those who never had known God, as the very preceding verse showed. They only said "Lord, Lord," as contrasted with those who do the will of his Father in heaven—v. 21, 22.

John x, 28—"Neither shall any pluck them out of my hand." We endorse all that. If they could we would have no show at all. If the devil could pluck us out of his hand, we would have no chance. But we are moral agents. We are not passive machines. We may escape out of his hands. Grievous wolves may enter in, and devour all who wander from their

shepherd. These wolves will enter in, "not sparing the flock." Acts xx, 27, 28.

He argues that if the devil could he would take all. It implies greater strength in him than in God to do so. Nay, he would have to "overcome the power of God." Now it is a fact,

1. That Satan did overcome, seduce, destroy angels. Was that overcoming the power of God? It was not a question of power, but of man's free action and choice, in yielding to bad influences, or of angels doing so.

2. Adam was overcome, and it was not a question of power, but of choice, he yielding to seductive influences. In all this we learn,

3. That it is not for the good of the moral and intellectual universe that man be deprived of the value, pleasure, and dignity of choice—of free agency. In it alone is there such a type of intellectual and moral dignity and grandeur, and such capacity for happiness and bliss as is pleasing to God, and compatible with his wisdom. The qualification for real mental and moral happiness is freedom of choice. Nay, we hesitate not to say there cannot exist man or angel without it. There could not be created a being of intellect, emotion, desires, and sympathies, without this. The absence of choice, freedom, is the absence of all intellectual force, moral quality, or capacity for pleasure.

4. The position of Dr. Graves destroys all responsibility and individuality in man. The absence of choice, of freedom and corresponding responsibility for his action, robs all actions of moral tone. There is no morality in his doings or motives, aims. His actions have no more of moral quality than the noise of a wheel or the sound of an anvil.

You can see the force of this, too, in the illustration of my brother. He hides the diamond in a safe—it is shut up in security—safe. But,

1. The diamond is purely passive, has no volition. Its intrinsic value is in itself. But the Christian's value is in being abroad, doing good, in conflict with the world and its dangers. Hence he must watch and pray, and guard against the evils of the world.

2. We are not passively put away in security, but are to abide in Him, walk in Him, live in Him. All the Scriptures on the subject show that it is perfectly and constantly possible for us to "fall away," "stumble," lose our crown, make shipwreck of faith, fail to abide in Him—be cast forth and wither.

In no instance is absolute safety or security spoken of as belonging to us. In all cases it is conditional on our adherence

to Christ through an act of living faith. This faith can die out in the heart; a heart of unbelief can come in, and we make shipwreck of faith.

Paul tells (1 Tim. v. 8-12) of those who "denied the faith," of others who were believers who now from their course are fallen, "having damnation, because they have cast off their first faith." Yea, v. 15, "Some are already turned aside after Satan." Where is the safe now? Are they shut up in it?

We wish you to take in view the points we made. 1. It cannot be proved that a man may not fall away so as to be lost. It is nowhere so stated—nowhere so argued in Scripture. 2. We are in all parts of the Scriptures warned, admonished, counselled in every possible way against the great danger of apostacy. Not only so, but it is constantly recurring. It is in all parts of the Bible. To give it still more force Paul and Peter tell of the fall of angels and of our parents in the garden, and base their warning to us on these very impressive examples. Not content with all that, they tell us of the overthrow in the wilderness, and thus enforce their admonitions. Now we say it is simply monstrous that all this could be where there was no possible danger. Let us look at it closely here. We affirm—deny it if you can—that no moralist or wise legislator ever holds up threats and constantly warns dangers that do not and cannot exist. But you make God do this thing, and under such circumstances and illustrations—pointing to actual cases of the most fearful and impressive kind, where the parties did fall and into utter ruin and loss—Angels, Adam and Eve, and those in the wilderness, yet tell me it implies nothing!!

Again: Is it truthful, is it honest, to tell of a great and constant danger, and warn against it, and from the first lessons of the Bible to the very last chapter in it, where we are warned that if we abridge his word he will take our part out of the Lamb's Book of Life, our part of the Holy City, &c., when there is no such danger?

Again: Is it safe, is it wise in us thus to discredit the solemn assurances, warnings and fearful threats of all the inspired penmen, where their language is so pointed and clear? Can we wonder if Universalists and skeptics explain away the idea of hell, and tell us that all those warnings, illustrations and declarations are mere "scare crows?" It is not safe, it is not wise. On the contrary, it sets precedents of the most dangerous kind, and they will be followed by evil consequences.

We have avoided any metaphysical arguments on this question, because one day would not allow of such a course. We

have appealed to the plain Scriptures, with but little of criticism even; for it does not need it. Then when you come to the strong arguments Paul and Peter use, each following up with example in the church in their day who had fallen—who were delivered over to the devil whose latter condition was worse than the former before they were converted—when these facts are set forth, and made the grounds of additional and tremendous appeal, it is a fearful impeachment of divine veracity, sincerity and honesty to assert that there exists no danger—no possibility of a truly regenerate man so falling away as to be finally lost.

We call your attention to a few of these already put in evidence, for it is useless to add more. It all those are untrue, so are the rest. If all these are mere scare-crows, so are the rest, and adding multitudes would do no good.

"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorcer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, *Vengeance belongeth unto me, I will recompense, saith the Lord.* And again, *The Lord shall judge his people.*"—Hebrews x. 26-30.

Here now Paul advises, verse 23, to "hold fast the profession of our faith without wavering." He tells them they were "illuminated," and what wonderful sufferings they had endured, verses 32-34. He warns them, verse 35, not to "cast away" their confidence which hath great recompense of reward. Hence we see what excellent Christians they were whom he addresses. Yet such people are told they may "sin wilfully after that we have received the knowledge of the truth." Yea he may tread "under foot the Son of God," and "count the blood of the covenant wherewith he was sanctified, an unholy thing," and he "hath done despite unto the Spirit of Grace," where is the safe all that time? The safe that secures against damnation must be a safe that secures against such fearful disorder as this. Hence he asks "of how much sorcer punishment, suppose ye, shall he [who thus acts] be thought worthy," in view of God's just indignation! Does all this mean nothing? If this can be explained away, so can the threats and strong declarations as to the damned, and the hopes of the righteous.

Let us select again 2 Peter, ii. 4, 15, 19-22 inclusive. First he tells us thus: For if God spared not the angels that sinned, but cast them down to hell, etc.; and spared not the old world,"

etc., so evil doers shall perish now—those who “have forsaken the right way, and are gone astray, following the way of Balaam.” After this solemn preparation of the mind to be rightly impressed and admonished, he then says:

“While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and, The sow that was washed to her wallowing in the mire.”—II Pet. ii. 19-22

Here you see the men are so gone astray as to offer liberty to others, while they are themselves the servants of corruption. “They allure through the lusts of the flesh, through much wantonness, *those who were clean escaped* from them who live in error,” v. 18. He then urges, “of whom a man is overcome, of the same is he brought into bondage,” v. 9. Here the party had “clean escaped from them who live in error” or sin. Yet they are “overcome,” and “brought into bondage.” It is not the power of God that is overcome. It is the righteous—the one who had clean escaped from sin. He then tells us, v. 20, they escaped the pollutions of the world through the knowledge of the Lord Jesus Christ. They become entangled in the world again, “and overcome.” He tells us of all such “that their latter end is worse with them than the beginning.” Yea,

“For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and, The sow that was washed to her wallowing in the mire.”—II Peter, ii. 21-22.

Such is the testimony of Peter who had some experience in being sifted. Does all this mean nothing? Could an inspired man of God thus write, speaking too, so earnestly to man’s consciousness, to the deepseated eye of the soul, telling him the very truth he feels in the depths of his soul, in the frailties, the dangerous surroundings of life, and yet mean nothing at all? It cannot be—no, it cannot be.—[*Time out.*]

DR. GRAVES' SECOND REPLY.

MR. PRESIDENT.—As we meet again to *fully* discuss this question, that above every other interests me, I will, in the two remaining half hours available to me, 1. Present Eld. Ditzler with plain, positive, unequivocal passages that establish, beyond controversy, the negative of the proposition, and 2. Notice, so far as time will allow, all the passages he may bring forward, that *apparently* militate against the positive ones.

One of the promises of the Covenant of Redemption, made by the father to the people he gave to his son.

1 "I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to the unrighteousness, and their sins and their iniquities will I remember no more."—Heb. viii. 10-12.

Now two things are provided for in this Covenant. 1. That God will never turn away from any member of the Covenant, and 2. That no one ever interested in it shall depart from God to be lost.

2 "And I will make an everlasting covenant with them, that *I will not turn away from them*, to do them good; but I will put my fear in their heart, that *they shall not depart from me*,"—Jer. xxxii. 40.

To add to this, seems like attempting to add strength to the foundation of the earth, or the very throne of God. But we have to combat with a singular species of religious infidelity.

3 "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."—Luke xv. 10.

How can this be, if there is a possibility of that sinner falling from grace in six months, six weeks, or six days? Would there not be folly in such joy? Would it not be premature? If Eld. Ditzler's position is true, that sinner might have fallen from grace before the angel that started with the news had reached heaven, if he should chance to be detained as long as the angel was that God sent to answer Daniel's prayer—twenty-one days. What then! Angels rejoicing over one they thought was saved, but who might at the same moment, be cursing God!

No, if there is joy in the presence of the angels when a sinner truly repents, we may know that that sinner is that *moment* truly saved; and the angels may as well rejoice then,

as when they see him *glorified*—for his repentance was a proof of his being called of God, and no one ever was called who will not be glorified.

4 "And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose."—Rom. viii. 28.

Those who are called of God will love God, and love him to the end, and nothing will work for their destruction, but for their good.

5 "For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren."—Rom. viii. 29.

God did not predestinate them because they were, or after they were, conformed, but in order that they might be conformed to the image of his Son.

6 "Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."—Rom. viii. 30.

God, in all these acts, moves first. No one ever was justified by faith for one moment, who was not predestinated and called, and no one was ever justified for one moment, who will not be finally glorified: and this settles the question.

7 "What shall we then say to these things? If God *be* for us, who *can be* against us?"—Rom. viii. 31.

I say glory to God in the highest, for this overcoming grace. I say no power on earth or under the earth can be against us successfully—triumphantly. We will, we must, be more than conquerors through Him who loved us. What will Eld. Ditzler say to these things? He will try to do them all away, and say that we are left in our own power, and to our own keeping, and that we can be, and are in the greatest danger of being, against ourselves to our own ruin! He will deny that our salvation depends upon the love of Christ and of God being *continued* to us, and the continuous keeping of the Almighty power of God, and insist that it depends upon our continuing our love to God, and our keeping ourselves, not by an implanted and imperishable faith, which is the gift of God, but by a perishable faith—the mere overt act of a weak, changeable creature. And to refute these views I quote further:

8 "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"—Rom. viii. 32.

I think he will, and I know he will, and he will certainly give us what we need the most, and as it is natural for the redeemed soul to fear lest he might fall—the very thing of all others he don't want to do—God gives us this promise to reassure and comfort us.

9 "Now unto him that is able to keep you from falling, and to present

you faultless before the presence of his glory with exceeding joy."—*Jude i. 24.*

If he does this for one child, he does it for every child, and therefore no one can so fall as to be lost.

But he does *keep* every child by his own and not by the power in the child.

10 "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time."—*1 Peter i. 5.*

Peter here flatly contradicts Eld. Ditzler, who dares to affirm that our being kept unto salvation, depends, in whole or in part, on ourselves, while Peter says "by the power of God" and that every one kept one moment by it, is kept unto salvation. But to render null and void this precious declaration, Eld. Ditzler says, God only exerts his power to keep us through our faith, which faith may in some fiery trial fail and perish, and any moment therefore the child of God may perish, but Peter teaches otherwise.

11 "The trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."—*1 Peter i. 7.*

But that our salvation rests not upon the continuance of our love, but upon the love of God in Christ to us. Paul affirms—that no created being in the Universe, nor any existing influence can cause God to withdraw or Christ to withhold his love from us.

12 "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—*Rom. viii. 35-39.*

This love is unchangeable: as it was *from* everlasting so it will be to everlasting ever the same; and while Christ loves us, we shall love him.

Now that each one of us, who have believed on Him through his or the words of his Apostles, should be so united to Him that the union may be as perfect and indissoluble as that which exists between the Father and the Son, he specifically prayed, and him the father heareth always.

13 "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. Neither pray I for these alone, but for them also who shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they may also be one in us, that the world may believe that thou hast sent me. And the glory which thou givest me I have given them; that they may be one even as we are one; I in them, and thou in me, that they may

be made perfect in one. Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me."—*John xvii. 15, 20, 24*

Is not this conclusive that every one the Father hath given his Son, will be kept from the evil of this world finally be with Christ and behold his glory?

This recalls to my mind a stanza of that beautiful hymn that Methodists sing and shout over, but do not believe one word of it.

"But this I do find, we two are so joined
He'll not live in glory and leave me behind,
So this is the race, I'm running thro' *grace*,
Henceforth till admitted to see my Lord's face."

And another, which I commend to the attention of my opponent—

"For thy glory we are created to share,
Both the nature and kingdom divine,
Created again, that our souls may remain
In time and eternity thine."

—[Hymn 260, N. C.; Hymn 412, Northern Coll.

Now while I am really enjoying these delightful sentiments and feel anthems rise and swell my heart, I am grieved by my opponent's declaration that this assurance is a very hurtful and pernicious doctrine. But not so taught his father Wesley. I have met this in Doctrinal Tracts, p. 342.

14 "Question. May not some of those (who have the testimony, both of their justification and *sanctification*), have a testimony from the Spirit that they shall not finally fall from God?

"Answer. They may, and this persuasion, that neither life nor death separate them from Him, far from being hurtful, may, in some circumstances be extremely useful. These, therefore, we should in no wise grieve, but earnestly encourage them to hold the beginning of their *confidence* steadfast unto the end."

But I must more rapidly file in my proof texts, so that Eld. Ditzler may have an opportunity to answer them if he thinks he can.

13. "God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it."—1 Cor. x. 13.

"The soul that on Jesus hath leaned for repose
I will not, I will not desert to its foes.
That soul, though all hell should endeavor to shake,
I'll never, no never, no never forsake."

14. "That by two immutable things in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us, which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil."—Heb. vi. 18, 19.

15. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit, for the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."—Rom. viii. 1, 2.

16. "For ye have not received the Spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, "Abba, Father" (Our Father). The Spirit itself beareth witness with our spirits that we are the children of God; and if children then heirs; heirs of God, and joint heirs with Christ."—Rom. viii. 15-17.

17. "That whosoever believeth in him should not perish, but have everlasting life."—John iii. 15, 16, 36.

18. "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall never come into condemnation; but is passed from death unto life."—John v. 24.

19. "This is the bread that cometh down from heaven, that a man may eat thereof and not die. I am the living bread that came down from heaven; if any man eat of this bread he shall live forever.

"Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day."—John vi. 37-54

20. "He that eateth my flesh and drinketh my blood dwelleth in me, and I in him."

21. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

22. "And this is the will of him that sent me, that every one which seeth the Son and believeth on him may have everlasting life; and I will raise him up at the last day."

23. "No man can come unto me except the Father who hath sent me draw him; and I will raise him up at the last day."

24. "For whosoever is born of God overcometh the world."—I John v. 4.

25. "For by one offering he hath perfected forever them that are sanctified"—i. e., each one for whom it was once offered.

A child of God is one who has come to God by this blood, one who has been cleansed and sanctified by it, and he must, therefore, be saved.

26. "Because I live, ye shall live also."—John xiv. 19.

27. "If a man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him."—John xiv. 23.

Some profess to love, but fall away and go back to the world. Were they Christians?

28. "They went out from us, but they were not of us, for if they had been of us they would have continued with us, but that they might be made manifest that they were not all of us."—I John ii. 19.

The words "no doubt" were inserted by the translator.

29. "But we are not of those who draw back unto perdition, but of them who believe to the saving of the soul."—Heb. x. 39.

30. "For God is not unrighteous to forget your work and your labor of love which ye have showed toward his name, that ye have ministered to the saints and do minister."—Heb. vi. 10.

31. "Born again of incorruptible seed, which liveth and abideth forever."—1 Peter i. 23.

32. "For which of you, intending to build a tower, setteth not down first and counteth the cost, whether he have sufficient to finish it? Lest, haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock, saying, This man began to build, and was not able to finish."—Luke xiv. 28.

33. "Being confident of this very thing, that he who hath begun a good work in you will perform it (i. e., perfect, continue to perfect it) until the day of Jesus Christ."—Phil. i. 6.

34. "Behold, I lay in Zion, for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation; he that believeth shall not make haste."

35. "Now, therefore, ye are no more strangers (not one of them who is a spiritual member—a living stone—ever will be a stranger again, or alienated), but fellow-citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner-stone, in whom all the building, fitly framed together, (every member of this spiritual temple is indissolubly framed into Christ), groweth into an holy temple in the Lord, in whom ye also are builded together for an habitation of God through the Spirit."—Eph. ii. 19, 20.

But I must notice the only *plausible* objection he has advanced, and which was put into the mouths of Methodists from the day that Wesley was decided to preach and print Arminianism rather than election, by the shilling he threw up, coming down "tails rather than heads."*

It is this, if God acts upon the sinner first, giving him spiritual life and causing him to desire above all things to retain it, then man was not left free to choose, and was deprived of moral agency, being acted upon in his conviction and conversion irresistably; and if, after he has been adopted as a child, his will has been so changed and influenced that he cannot love sin, or desire to sin—unless he can still deserve and choose to be lost, and left free to destroy his own soul, then he is left without "moral dignity and grandeur, intellectual force, moral quality or capacity for pleasure"—in a word a "machine"—unaccountable.

The day is coming in General Conferences when *heads* will win in this doctrine.

Now, I have not time to examine these statements, but will say this, if it is true of the child of God, it is true of God and Christ also, for we cannot conceive it possible for either person in the Godhead to be able to sin or even desire to sin, to be lost or to desire to be lost, and still they retain their moral dignity and grandeur and retain the capacity for happiness, and are not mere machines. The child is like the father in this respect, it can no more love sin or desire to sin or to be lost and is unspeakably happy at the thought of its security.

*In a letter from the Rev. Augustus Toplady to Mr. Wesley, in 1792, we meet with the following, viz: "Why should you of all people in the world, be so very angry with the doctrines of grace? Forget not the months and days that are past. Remember that it once depended on a toss of a shilling whether you yourself should be a Calvinist or an Arminian. Tails fell uppermost, and you resolved to be an Arminian." Heads will one day fall uppermost. *Arminian Inconsistencies and Errors*, by Henry Brown.. p. 418.

If the Elder feels particularly bellicose, I want him as usual to take turn at his own Discipline, and Wesley and Watson and when he demolishes them, I will prove to him that *liberty* may exist with impeccability, and moral accountability with God's sovereignty.

I will read to him Art. VIII. of his Discipline :

"The condition of man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and works, to faith, and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will."

Now this teaches that the grace of God, must prevent, i. e., go before any act of our own, giving us the *will* to call upon God, and the power to exercise faith, etc. The dead sinner is quickened, made alive without consulting his choice or will, and a *good will* produced within him; and without this "prevenient grace" no man can do a good work, and while it is given he will do the will of God. This is the good work begun by God, and if so, will be carried on unto the day of the Lord Jesus. Art. X. is also sound, since it states that the faith and good works, are the fruits of justification, follow after it, and do not produce it and consequently do not preserve and continue it. Here then is Eld. Ditzler's irresistible grace that destroys man's accountability in his own Discipline. What will he do with it? Repudiate the Discipline as he has done in other propositions?

Now what did Mr. Wesley believe—"It may be allowed God acts as sovereign in convincing some souls of sin, *arresting them in their mad career by RESISTLESS POWER*. It seems, also, that at the moment of our conversion, he *acts IRRESISTIBLY*." I only differ from Wesley in believing that God so acts in *every* case. Again, "I do not deny that in some souls the *grace of God is so far irresistible that THEY CANNOT BUT BELIEVE AND BE FINALLY SAVED.*"

Will Eld. Ditzler assail his father Wesley? What will he say about this?

But more. In his comments on Rom. viii., Wesley asks, "What is it then we learn from the whole account? It is this, and nothing more: 1. God knows all believers. 2. Wills that they should be saved from sin. 3. To this end justifies them. 4. Sanctifies them; and, 5. Takes them to glory."

What is this but affirming the salvation of every child of God?

Again. (The question is, if one once justified is not saved.) "To him that is justified, or forgiven, God WILL NOT IMPUTE SIN TO HIS CONDEMNATION. He will not condemn him on that

account, either in this world or in that which is to come * * * And from the time we are accepted through the beloved, reconciled to God through his blood, he loves and blesses, and watches over us for good as if we had never sinned."—*Sermon on Justification.*

Again : "With regard to final preservation, I am inclined to believe there is a state attainable in this life from which a man CANNOT finally fall; and that he has attained it who can say, 'Old things are passed away; all things are become new.'" Works, Vol. III. 289.

Now, every child of God can say this truly, therefore every child of God has attained a state from which he CANNOT FALL.

In the Doctrinal Tracts, page 163, the General Conference says, "That assurance of faith which these enjoy, (who have the witness of the Spirit,) excludes all doubt and fear concerning their future perseverance; though it is not properly an assurance of what is future, but only what now is." "It excludes all kind of doubt and fear concerning their final perseverance!"

How remarkably this accords with the Scriptures : "I will make an everlasting covenant with them, that I will not turn away from them to do them good, but I will put my fear in their hearts, that they shall not depart from me." Jer, xxii. 24.

But a little from R. Watson on Eld. Ditzler's assertion that unless a being was free to sin and could sin to his own destruction he is not a moral being but a machine.

"Let us hear Mr. Watson. "Imperfection must in comparison of God and the creature's own capacity of improvement, remain the character of a finite being; but it is not so clear that this imperfection must at all times, and through the whole course of existence imply liability to sin. God is free, and yet he cannot be tempted of evil. "It is impossible for him to lie, not for want of natural freedom, but because of an absolute moral perfection. Liberty and impeccability imply therefore no contradiction."

"Let us hear the Apostle Paul. "For if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life."—Rom. v. 10.

Now if there is no interference with moral liberty in reconciling enemies to God, does it follow that the grace which keeps them in a state of reconciliation, is so much greater than that which reconciled them, that "a man after conversion is no longer a free agent?"

So thought not Paul. The Arminian, therefore, must give up his Wesley, his Watson, the Apostle Paul, etc., or give up his objection. His great error is, in supposing that one who loves God supremely, (as every Christian must,) may desire to fall from that state of love; and that unless he is permitted to do so, he will be deprived of his liberty. Whereas, such an alienation of heart implies the absence of all love. Although then, such a man may, in the exercise of free agency, fall into sin, he cannot fall from grace."

This says Dr. Brown is perhaps the most artful objection ever brought against the doctrine, as it leads directly to an inquiry concerning the mode of the divine operation on the human heart—a subject on which, while in this world we must remain profoundly ignorant. But where reason fails, revelation shines with peculiar brightness. "Now unto him

that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty and dominion and power." Jude 24.

"Here it is expressly declared, that the Lord "is able to keep his people from falling, and to present them faultless before the presence of his glory." To those therefore who urge the above objection, we reply. "ye do err, not knowing the Scriptures, neither the power of God."—Arminian, pp. 334-335.

The Good Shepherd declares that not only does he hold each sheep in his Own Almighty hands, but that the Father who gave him the sheep to keep is so interested in both the honor of the Shepherd and the safety of the sheep that he throws his Own Almighty hands over those of the Shepherd so that the power of both, the Father and Son, would have to be overcome before the weakest sheep could be lost.

36. "My sheep hear my voice, and I know them, and they follow me."—John x. 27.

37. "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."—John x. 28.

38. "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."—John x. 29.

There is another passage, similar to this—

39. "For ye are dead, and your life is hid with Christ in God."—Col. iii. 3.

"Ye"—the Christians at Collossee, so every Christian everywhere—"are dead, and your life is hid with Christ in God."

We have instanced a miner, who, discovering an immense diamond, first hid it in a small safe, closely locked, and then hid the small safe in a large burglar-proof safe, so that the thief would be compelled to destroy both safes before he could reach the gem,—so in this case; the Christian, first being hid in Christ, and then with Christ in God, both God and Christ would have to be destroyed to get one Christian; and if one, then Satan could take all, there being nothing left to hinder him; and so the poet correctly sings:—

"Not as the world the Savior gives;
He's an unchanging friend;
Whom once he loves, he never leaves,
But loves him to the end."

Else Satan might full victory boast;
The Church might wholly fall;
If one believer may be lost,
Then, surely, so may all."

But the safety of each one that ever was, for one moment, hid with Christ in God, is assured in the next verse:—

41. "When Christ, who is our life, shall appear, then shall we also appear with him in glory." (Col. iii. 4.) Yes; we shall appear, every one that ever was known by Christ as a

“sheep,” or a “saint,” or a “child” for one moment, from Abel down, when he appears the second time in his glory, with ten thousands of angels, who will appear with him; for it is expressly said, that at his second coming he will bring all his saints with him (Zec. xiv. 5, 1 Thes. iii. 13); and then will it be manifested to the universe, that of all the Father gave him, he had lost not one.

Now, I wish you all to notice how Eld. Ditzler meets these forty-one passages, that assert the faithfulness of Christ in his office as the shepherd, and then you may decide whether his first speech made useless my prepared argument, which includes also his office as Kinsman, Redeemer; as Surety to the Father for the salvation of each one that ever believed; and as the Atoning Priest of the everlasting covenant.

If I thought my Methodist friends felt like singing, I would propose to close by singing one of their own songs, but as they do not, I will read it:—

“ We clap our hands exulting,
In thine Almighty favour;
The love divine that made us thine,
Can keep us thine for ever.

“ Thou dost conduct thy people,
Through torrents of temptation;
Nor will we fear, when thou art near,
The fire of tribulation.

“ The world with sin and Satan,
In vain our march opposes;
By thee we shall break through them all,
And sing the song of Moses.”—*Hymn 275.*

DR. DITZLER'S THIRD SPEECH.

GENTLEMEN MODERATORS:—As a mariner rejoices at the sight of land when for days he has been on the deep, so my good friend and I now rejoice at sight of land, of rest to our weary frames and lungs, and I shall glide into port a little ahead.

The Doctor is right in the application of Dr. Summer's words, that a thousand hypotheses do not affect a *clearly declared doctrine*. And have I been trying so long and hard to convince Dr. Graves of it, and never succeeded till this good hour? Hence the pains with which we labored to show him. 1, That in the very nature of things he cannot establish the negative, or refute the affirmative of this proposition. There is no way of doing it. Even if we never found where one did perish who was regenerated, it is no proof no such case occurred. If no such case occurs in past history, it is no absolute proof it may not occur, though we admit its moral force would be great. But neither of these can be done. Not only so, but the processes of reasoning of the Doctor are based on assumptions utterly antagonistic to all the Bible, subverting the foundations of all our accountability to God.

“But the point is, will a child of God do it?” that is fall, etc. No, no, “is it possible?” is the point. That is the question.

Paul tells us certain parties “are fallen from grace,” Gal. v. 4. Christ tells us we cannot bear fruit except we abide in him,” John xv.

The Doctor tells us, commenting on Paul's strong language, if we lose it,—this religion, then “we cannot be renewed,” are lost. That exactly establishes my proposition then.

He quotes Paul as if when a man was converted, the whole salvation was “perfected,” whereas Paul urges that a system giving “completeness” as the word means, to Christian character, and perfectly adapted to our condition is now completed. It has no bearing whatever on our Proposition. Wesley's inclination to believe there was a state of grace so exalted as that we, in its enjoyment, may be said to be made perfect, affects not our Proposition in the least.

He urges that a husband married cannot be divorced. So we are married to Christ. But, 1st. In the Bible divorces are

named as early as the Prophets Isaiah and Amos, as well as in Moses. 2. In the New Testament divorces are named as well-known matters. 3. We know they exist now—are as plentiful as blackberries in some States—cheap.

But we are *sealed*. But seals may be broken. Figures are not to “go on all fours.” All these expressions are used to convey a specific, proper idea. But never was it designed that great doctrinal ideas should be founded on the mere accidents of metaphorical language. It would destroy all biblical exegesis at once. If you wish to establish a doctrine, you must find where it is pointedly set forth—where the mind of the writer was clearly on that subject, hence meant it in that way. That at least is altogether necessary as a starting point in all the doctrines of religion. It is wholly unallowable to catch up the merest possible deduction, or accidental force of an illustration in Scripture, where the context clearly shows that the deduction or application you make of it was not at all in his mind—not under discussion. The word “sealed” does not imply that a man cannot lose God’s spiritual influence upon him; for that is what he calls sealing him. He expressly tells us those who have received the Spirit—which is the sealing, “have fallen away,” and it is impossible to renew them unto repentance even. Heb. vi. 2-4.

Those who went out from us because not of us, have nothing to do with those who went out, became “entangled,” “overcome,” “shipwrecked.” They are the ones we are talking about. In one passage it is said—“If any man say I love God and keep not his commandments, he is a liar,” etc. It has been proposed to render this: If any man say I have loved God, and keep not his commandments, he is a liar,” etc.

1. It is a false rendering. It is perfect tense in Greek, always without any exception, embracing the present, though running into the past. Thus if I was married and my wife had been dead only ten minutes, I cannot use the perfect tense. The relation must continue. I have been, I continue, I am married, is the force of the Greek perfect. Hence *egnoka* is present. I have known still continue to know, I do know God, and keep not, etc. That is its force.

2. It would be strange if John were to say no one who had known God had ever violated His commandments, especially in the face of Paul’s and Peter’s teachings and all men’s experience.

The Doctor holds that Peter was an Arminian, but in his trial he lost it all, and became a good Calvinist. Now it was just the reverse. He was a *fine* Calvinist—avowed though

everybody grew weak-kneed and fled, he would stand. He had seen Christ do such wonderful things, he thought he was in that safe. But when Satan made a pass or two at him, it took all of those notions out of his head, and late in life he wrote that strong testimony we quoted from the second chapter of his second epistle.

And he had been such a Calvinist that he would not go to Gentiles, but was perfectly satisfied God was a respecter of persons. But when God let down the sheet in a vision, Peter learned at last that God was no respecter of persons. *Acts x.*

He drew a strong picture of Job's sufferings when attacked so fiercely by Satan. Yet he tells us he could not be overcome. But he failed to tell us why Job did not fall. "In all this Job sinned not." There was his security. He remained faithful. It shows us the force of that truth—He will give us grace. We must use it. But while Job sinned not, did not Adam sin? Did not David, Saul, Solomon, Peter sin? Job did not, but they did.

We must now review some of the texts and points we made in our two speeches, and submit the question to you. We started by saying of this proposition,

1. It is largely redundant in debate, since practically all preach and profess to act as if we could fall and be lost.

2. It should, therefore, be a non-essential, and left to liberty of conscience.

3. We are safe on it, for 1. If you should be found to have proofs enough to establish your side, we are safe, and have to be admitted as following Apostolic precedents in warning against the evil, and of the danger of it.

2. If we are right, you are in a fearfully dangerous position.

3. It is impossible for him to refute the proposition, even if he could prove that no one had ever fallen.

4. Was there ever a document, code, or law, put forth by responsible men, moralists, legislators, warning against imminent dangers, full of warnings where no danger existed?

With these general remarks we proceed to sustain our affirmative.

I. BY THE HISTORY OF FACTS.

1. The angels (*2 Pet. ii, 4; Jude 6*) fell and were lost.

2. Adam and Eve fell.

3. David fell, but recovered. Solomon fell, and we are left in uncertainty as to his fate. Peter fell and recovered. Judas fell and "went to his own place." He communed, and was therefore a "baptized believer," if Dr. Graves' theory be correct—a slender thing to hold to, by the way. All these are

cases where the parties did fall into fearful crimes—sins. Others could be added—Hymenius and Alexander whom Paul names expressly, and Saul, the King.

Now of such men as David, Peter, etc., suppose they had died while in this condition, what becomes of them. They would perish, you say. The only question then is—can a regenerate man die when he is guilty of such a fall as David? Look at it calmly. A man is regeneted—pardoned. Now you are bound to admit that he can, and many do, commit alarming, yea, damning sins after being regenerated. If they can commit one, they can commit two—five—ten—scores of sins. Now he becomes fearfully guilty. In that fix, he is better qualified to sin then ever. Can he die in that fix? If not, he can just sin on, and live on. You see this doctrine will not do, and its absurdity is manifest, from this stand-point.

Before we review some of our proof texts, let us look again at the objections Dr. Graves and others rely on to offset these facts.

It is urged that the possibility of final apostasy implies imperfection in Deity, failure to accomplish what is undertaken. But we answer,

{ 1. He has not undertaken to save men unconditionally, but on their "overcoming," "being faithful until death," "enduring unto the end," "so running as to obtain."—

2. It proves too much, if that much.

(1). The angels were made to be happy, yet some fell, and defeated the end of their creation.

(2). Adam, made to be happy, fell.

(3). Conversion, grace, etc., exist that we sin not, but love and serve God, etc., yet Peter, David, fell, and many godly people fell into sin. God engaged and covenanted to provide against these evils, works ways for escape, but never engaged beyond aid, grace, help, succor, ways to escape for us, we to use them as sinners are to use their opportunities, etc.

(4). God is opposed to all sin, yet sin exists.

(5). He desires, and provides for, the salvation of all men, yet men are lost. It is not for the glory of God or the interests of earth that men be unconditionally regenerated or saved.

II. A change in Deity. This is weak indeed.

Is it a greater or more of the nature of a change for God to hate in Bible style, the wicked, and love the same person when a child, born of God, etc., than loving him as a child, he rebels, Satan enters, "led captive at his will," and he blasphemes, and "is delivered over to Satan," and Deity now hates him—i. e., his ways.

We see that this is the old story over again, of simply relying on special pleading, with no foundation, no theological principle to rest on. We are free to state that had he, 1, taken the genuine, old-fashioned Calvinistic ground, 2, could he have proved it to be true in its restrictive points—making man wholly passive, destroying all freedom, so that man can only act under a propelling force, and be wholly passive in all matters, he would have a solid foundation; and the contest would be wholly on whether that were so or not. But he is far removed from that stand-point of theology. We appeal to, rely on the plain Bible, and his position fails as tried by this test. Now take the texts before quoted—Ezk. xviii. 22, 24; and the following:

“And I will make the rivers dry, and sell the land into the hand of the wicked: and I will make the land waste, and all that is therein, by the hand of strangers: I the LORD have spoken *it*. Thus saith the Lord GOD; I will also destroy the idols, and I will cause *their* images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt. At Tehaphnehes also the day shall be darkened, when I shall break there the yokes of Egypt: and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity.” Ezek. xxx. 12, 13-18.

This shows that the righteousness spoken of is that which God required that they might live, as opposed to “wickedness,” “iniquity.” Again—

“For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, ‘*And have fallen*’ (*kai parepesontas*) ‘*away*’—the Aorist tense—‘*to renew them*,’ etc. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: But that which beareth thorns and briers *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned” Heb. vi 4-8.

Now notice here, they were once enlightened, have tasted of the heavenly gift, were made partakers of the Holy Spirit, had tasted the good word of God, yea, and of the powers of the world to come—what exalted enjoyments and maturity of grace, “and have fallen away, to renew them unto repentance”—the starting point of reformation. The reasons he gives, verse 6. He explains it in verses 7 and 8—that is the earth that receives so many bounties, rain, sunshine, is nigh unto cursing, rejected, so will be such persons as receive such boundless blessings from God as Paul describes, yet continue not therein.

There is no “if” in the Greek. Nor does the term in the connection tolerate it; and no scholar has ever dared justify Beza for putting in “*si*” if, in the text in Latin.

We could requote a host of texts, but they are all in our first speech, and it is needless to repeat them.—[*Time out.*]

DR. GRAVES' THIRD CLOSING REPLY.

MR. PRESIDENT:—From the brief sample I gave you of my MSS. which I have laid by, you can judge, and the readers of the debate will judge whether my opponent's speech just delivered made them useless and null. The one fact developed, that Christ in the Covenant of Redemption became *surety* to the Father—for all given him by the Father—for every one who should at any time believe on him and be known and received by him as a sheep, forever settles this question—and that feature Eld. Ditzler will never successfully assail. To boast is the peculiar weakness of the Elder, and he must be indulged in it.

But I will express my gratification at the readiness with which Elder Ditzler accepted my proposition to meet at a convenient future day, in the city of Nashville, and discuss for days this one proposition with a view to publication. I will notify him within eighteen or twenty-four months from this day, so that the publication may not interfere with this. Therefore, let no one regard this as a *discussion* but a *discourse* affording little more than a glance at the ground to be examined, and the Scriptures that seem to sustain the affirmative. Time of course, will not permit me to notice but a few of the many passages he may claim as favoring him, and I would prefer that he would indicate five or six of these he regards as the strongest, and I will devote my time to them. Will you do so? He declines. I will then glance at as many as I can that he seems to emphasize.

1. The holy angels fell, and are hopelessly lost.

I reply the case is not parallel and does not apply: the angels did not stand in the Covenant of Redemption. They were under law, and not grace, and they stood in their own strength, had no *surety*. The Apostle refers to their case not to warn Christians against Apostacy, but as proof that God will punish the false teachers of his day, and it should be a warning to all false teachers to-day who are teaching for doctrines, human traditions and the commandments of men.

2. Adam and Eve lived under a Covenant of works, and not that of Redemption or Grace and in their *own strength* without a *surety*.

This case is alluded to by the Apostle to teachers of the

subtlety of the Devil in alluring to sin, that we may be warned of his devices. A child of God may be tempted to sin, to his own sorrow, as the children of our love are often influenced to do those things that offend us, but they are nevertheless our children, and love us devotedly and supremely. Neither of these two examples have any bearing upon this question.

3. In my opponent's first speech, he said he would omit the examples of Saul and Solomon, but in his next he especially passes them in proof, and I may as well glance at them. There is no evidence that Saul was ever a Christian, but the contrary, and is in his relations to David used as a type of Satan, the opposer, the persecuter and attempted murderer of God's anointed. We are not warranted to infer that because it is recorded of him at one time that God gave him another heart, and the Spirit of the Lord came upon him, so that he prophesied that therefore he was regenerated and became a child of God, and when afterwards it is said the spirit of the Lord departed from him, that he then fell from grace.

So far from it his life from the day he was crowned King of Israel to the day the Spirit of the Lord left him is proof that he was a Godless man. He was King for more than two years before "he built an altar unto the Lord." Comp. 1, Saml. xiii, with i. Saml. xiv, 35.

Nearly every recorded religious act of his life savors far more of rash impiety than of piety. The spirit of the Lord came upon Balaam and he prophesied truly of Christ and of Israel, yet he was a Godless man, and desired to curse God's people, to obtain the gold and honors of Balak. And Caiphas the high priest was inspired to prophesy truly concerning Christ and yet he was a wicked man. There is no satisfactory evidence that Saul was ever a regenerate man, and his case is inapplicable.

4. That Solomon was truly pure in the early part of his life is admitted by all, and he was a distinguished type of Christ as was David his father, but that he fell into grievous sin, is also admitted—but that he died impenitent and was finally lost is claimed by Eld. Ditzler and Arminians, though they fail to prove that he died impenitent. That God had a purpose in permitting Solomon to seek and to search out all things that are done under heaven, "to prove mirth, and to enjoy pleasure," and to "take hold on folly," that he might, for the good of all who should follow him, declare that they were all vanity and vexation of spirit, as God allowed Job to be afflicted and to sin by speaking rashly and impiously for the sake of those who should read his history. That the book of Ecclesiastes

is one of confession and evidence of repentance, is freely conceded by commentators generally; so Solomon's case, proves nothing in favor of final Apostacy. At the close of his life he wrote three books of the Bible which is full proof that he was a holy man, 2 Pet. 1-4.

5. The declaration of Ezek. xviii. 24 and 33; xii. 13, instanced by Eld. Ditzler, does not prove the possibility of the Apostacy and final ruin of an adopted child of God, though so persistently urged by the advocates of Apostacy. There are two things taken for granted by them all from Mr. Wesley, down to the disputant of this day, viz. 1. That the person denominated "righteous" in these passages, denotes a truly regenerate character. 2. That the death here spoken of is the second death. That neither supposition is true, is evident from the fact that if so, no man who ever lived on earth ever was saved. Noah, nor Abraham, nor Job, nor Moses, nor David, for each and all did sin, and if in their sin they died eternally they, and all the patriarchs and prophets and apostles are in hell to-day. Why, sir, according to Eld. Ditzler's construction, no Christian, should he sin, could find any place for repentance, he must die in his sins, and be lost! Wesley and no Methodist then was ever saved.

That the term "righteous" is used with respect to innocence of the violation of the civil law, I refer all to Deut. xxv. 1; 1 Kings viii. 31, 32; 1 Kings ii. 32, and x. 9. These characters were called "righteous," but they were not therefore regenerate persons. The death referred to is not eternal death, but temporal, and the offence is evidently the violation of the civil law, as enacted by Moses. Deut. xvi. 19.

"Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift; for a gift doth blind the eyes of the wise, and pervert the words of the righteous."

Deut. xxiv. 16.

"The fathers shall not be put to death for the children; neither shall the children be put to death for the fathers; every man shall be put to death for his own sin."

Respecting the operation of this law Amaziah furnished a practical illustration, thus—

"And it came to pass, as soon as the kingdom was confirmed in ~~Ms~~ hand, that he slew his servants which had slain the king his father. But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the Lord commanded, saying, The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin."—2 Kings xiv 5, 6.

With the proper definition of the terms and the law of Moses before us we are prepared to redeem this passage from the perversions of Arminians.

"The Jews, like other nations punished some sins with death, and their civil officers were required to inflict that penalty on the offender, irrespective of his standing in society. Accordingly we have the instructions to that effect given in Deuteronomy, repeated in Ezekiel: 'The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son. The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.' 'When the righteous turneth from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done, shall not be mentioned; (as a bar between him and justice,) in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.'—Ezek. xviii. 20, 24.

Here my opponent leaves the Old Testament. It does not afford him a passage nor an example to support his theory—he has of course brought forth all the strongest. Now I will read you a few unequivocal positive passages from one chapter in the Old Testament before I leave it, to let you see what it does teach on this subject.

"For the arms of the wicked shall be broken: but the Lord upholdeth the righteous. The Lord knoweth the days of the upright: and their inheritance shall be forever. The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand. For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever; but the seed of the wicked shall be cut off. The law of his God is in his heart; none of his steps shall slide. The wicked watcheth the righteous, and seeketh to slay him. The Lord will not leave him in his hand, nor condemn him when he is judged. Mark the perfect man, and behold the upright: for the end of that man is peace."

The child of God is constantly held by the right hand of the Almighty, who has promised never to forsake him, and though he fall seven times he will rise again. But if Eld. Ditzler's doctrine be true, no saint ever was or ever will be saved, because if these falls mean the loss of the grace of regeneration, there is no recovery from them, for this is the Word of God touching each fall from a state of grace and regeneration. It is impossible to renew them to repentance." "There remaineth no more sacrifice for sin." *There never was, there never will be a case of apostasy from grace, where the soul was ever, or ever will be recovered.*

6. The first examples and passages he quotes from the New Testament are 1 Tim. i, 18-20, and 2 Tim. 16, 17—Hymeneus, Alexander and Philetus. He claims, without proving, 1. That these were once truly regenerated persons. 2. That the faith of which they had made shipwreck, was the saving faith, "begun by grace;" and 3. That their being delivered unto Satan, was consigning their souls to endless perdition. Before these passages and examples help him in the least, he must prove these three things, which he cannot do.

First, if they were indeed regenerated and God had thus

begun a good work in their hearts, He certainly left them not to perish.

"Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."—Phil. i, 6.

And then you sing from your hymn book—

"Thy saints in all this glorious war
Shall conquer tho' they die."

And this :

"His glory shall bring up the rear,
And perfect what his grace begun."

If they were once Christians and finally lost, both the Word of God and your Hymn Book teach falsely.

But, 2. They may have been Christians and fallen into erroneous doctrine, for which Paul excluded them, and exclusion and possibly the infliction of bodily ills, have been all Paul meant by delivering them to Satan. (See 1 Cor. v, 5) and yet this incestuous man was subsequently restored to the fellowship of the church. See 2 Cor. ii, 6.

3. These men might have been false professors, who, as such are in our day wont to, assumed leadership in the church, whom Paul had put away. Upon which supposition the declaration of 1 John, ii, 19, covers their cases and all other *apparent apostates*, for they being false teachers, were of Anti-Christ.

"They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us."—1 John, ii, 19.

And this language of Peter sufficiently explains the many apparent apostasies to be only a falling for the want of grace, falling from a mere profession of grace enjoyed.

"But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and, the sow that was washed, to her wallowing in the mire."—2 Peter, ii, 22.

If one of those apostate characters should claim that they were *once* in a state of regeneration, though now a child of Satan, John meets them with this assertion—"He that says—*egnoka auton*—I have known him and keepeth not—[*veroon*, is not keeping]—his commandments, is a liar and the truth is not in him." The idea is that a Christian may be temporarily overcome of temptation, of which he will repent with godly sorrow so soon as he discovers his error, but to live and take pleasure in known sin for weeks and months is an impossible supposition. Paul settles this question beyond cavil by asking a question that men nor angels can answer—"How shall we, who are dead to sin, live any longer therein?"—Rom. vi, 2. We can as well suppose the dead to rise from their graves and

enjoy the pleasures of this world as was their wont, as to suppose that a true Christian can take pleasure in known sin.

7. Elder Ditzler brings forward the two "sugar sticks" of all Arminians. Heb. vi, 3, 6, 8; and Heb. xi, 26-29—the last but a repetition of the first. Now in neither of these passages is it said that any Christian had actually fallen, or that they would, but there is a statement made of what would follow, result, supposing a child of God should really "*fall from*" the grace of adoption and return back to a state of unregeneracy—a result, mark you, *Eld. Ditzler nor his Society, nor any Arminian, will accept, i. e., that such an one is irretrievably lost; can never be renewed to repentance, or saved.* Now I insist that Eld. Ditzler shall accept all the teachings of this passage, that if a Christian *should fall*, it don't say that one may or ever did fall, he can never be recovered. It plainly says this, but Eld. Ditzler flatly contradicts it, and teaches that Christians have fallen, and may fall, and yet be renewed to repentance and saved! But if it is true that a soul, recovered in the image of Jesus, can so fall as to lose that image, then it is true that that image can never be renewed or that soul ever saved. And this doctrine is the bane of Arminianism.

But these passages, as they stand in our version or the accepted Greek text, do not prove that it is either *possible* or *probable* that an adopted child of God can so apostatize as to be forever lost.

I am tempted to quote his Syriac upon him, a version he places on an equality with the Greek text, if not far above it. Thus it stands:

"For it is impossible that they who have been baptized, and who have tasted the gift which is from heaven and have received the Spirit of Holiness, and have tasted the good word of God and the power of the coming age, should sin so that they should be renewed again to repentance and again crucify the Son of God and put him to ignominy." This rendering is approved by Barnes, who refers to it to show that the Syrian Christians were orthodox on the question of the Saints' Preservation. But take our version; though there is no "if" expressed, the supposition is clearly expressed in the participle: "Having fallen away," and it is nothing but a suppositional case. And will an intelligent Christian claim that a supposition really teaches the possibility of the thing supposed.?

Let us try a few cases:

John viii, 55—Christ, speaking of his Father says, "If I should say I know him not." Does this mean that it was

possible or probable that Christ might say this and become a *liar*?

John xxi, 22—"If I will that he [John] tarry till I come, what is that to thee?" The Apostles fell into this error until corrected—that it might be not only possible but very probable that John would never die. But Christ did not say it or intimate it any more than Paul intimated in these passages that a child of God would trample the blood wherewith he was sanctified under his feet as an unholy thing. Such an act is from its very nature morally impossible.

Gal. i, 8—"But though, [i. e. if,] we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

Here the Apostle clearly supposes an impossible case, in order to assert in the strongest manner possible that the doctrine he had preached was true. And so by the passages under review, Paul was teaching by the epistle the infinite superiority of the priesthood and sacrifice and blood of Christ over the Jewish sacrifices. They could and needed to be offered repeatedly and then did not put away sin or make the comer unto God perfect, but the blood of Christ, once offered, *forever perfected* them that are sanctified by it, and therefore it needed not to be offered again, and owing to its perfect and completed work, there was no provision made for a second offering, and hence the conclusion to which the Apostles lead their minds, if the efficacy of the blood and sacrifice could be lost, there could be no fresh application of it and the subject would, in that case, inevitably be lost. But lest the Jewish Christians to whom he wrote might conclude that it was possible to lose the efficacy of this sacrifice, and so fall from grace, the Apostle says:

"But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. For God is not unrighteous to forget your work and labor of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister."—Heb. vi. 9, 10.

8. His eighth amounts to nothing in the semblance of proof to sustain the Elder's position, for it means nothing more than the conversion of a sinner who bears the name of brother, for if he was living in sin and his soul was in a state of death, he was an unregenerate man, for all true Christians are said to have "passed from death unto life, and can never more come into condemnation"—John v. 24—or be again exposed to the penalty of violated law, because they have been "freed from sin," and the dominion of the law, and adopted as the sons and daughters of the Most High.

"And if children, then heirs; heirs of God, and joint heirs with Christ."
—Rom. viii. 17.

9. But Eld. Ditzler claims that Judas was an adopted child of God, and thus convicts Christ of slandering him. It was in the early part of his ministry that Christ indicated the true character of Judas. "Have not I chosen you twelve, and one of you is a devil?" John vi. 70. And John well knew his character.

"This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein."—John xii. 6.

I find it nowhere indicated that Judas' name was written in heaven—that was said of the seventy disciples, among whom was no Judas. Eld. Ditzler again claims that Judas was permitted by Christ to partake of the Lord's Supper and quotes John xiii. 27. It is by this passage in John in which we are circumstantially told at what supper Judas was; and when he left that we must interpret the indefinite passages of the other evangelists who do not state the occurrences in chronological order. John says it was the Passover Supper and not the Lord's Supper that followed which Judas ate with Christ. "The Supper" was only eaten in connection with the Passover Supper, and it was when Christ gave the sop to Judas, that he went out *immediately* to consummate his plans for betraying Jesus, and it was after Judas left that Christ instituted the Lord's Supper. So John positively declares that *Judas was not at the last Supper.*

10. But "David fell and recovered," says Eld. Ditzler. It is not true that David apostatized from God's grace, was for one moment a child of wrath after he had for the first time experienced the blessedness of those whose sins are covered. David sinned, repented bitterly, and was forgiven as a father forgives a child; he lost the *joy*, but never his *hope of salvation*.

11. It is true Peter, after his own bitter experience, warns his brethren against falling, not from God's favor and the *grace of salvation*, but into sin as he did. And this the true children of God are liable to do as our children are liable to disobey and offend us; and this is all that is taught in 2 Peter i. 9, 10.

12. Peter, in his Second Epistle, ch. ii. verses 18-25, speaks of certain characters who seemed to have professed a change of life and knowledge of Christ, and had in a measure reformed themselves from many of their sins and cleansed themselves of their pollutions, yet soon turning back to them so that the old proverb was applicable in their case:

"The dog is turned to his own vomit again, and the sow

that was washed to her wallowing in the mire." The *nature* of neither had never been changed, and there are thousands today in the church and alas! how many in the pulpit whose carnal natures have never been changed, though they profess and really seem to have escaped the pollutions of the world through the knowledge of Jesus Christ. But their sins will find them out, and they become entangled therein and go back to their own vomit, and to wallowing in the mire—but this cannot be said of Christians, for "they are not of those who draw back unto perdition but those who believe to the saving of their souls."—Heb. x. 39.

13. The warnings are addressed to the whole brotherhood of the church, lest any might receive the grace, the offered grace in vain; and the strong and intelligent brother who can understand that an idol is nothing, is warned against pursuing such a course, the natural *tendency* of which would be to lead a weak brother into the sin of idolatry and ruin. The tendency and the result of the unchecked tendency is one matter; and to assume that with the instructions and warnings given, a true child of God will pursue the tendency to his final ruin, is quite another. The faithful warnings may be the means chosen of God to be the effectual guards against the dangers.

14. *Paul, an inspired apostle, feared lest he might be a "castaway."* 1 Cor. ix. 27.

Paul never feared any such thing, for we have heard him say, "There is now no condemnation to them that are in Christ Jesus,"—no possibility of such an one ever coming into condemnation; and he concludes that chapter (Rom. viii.) beginning with that declaration, with these words:—

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" "Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

And again he says: "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Paul, then, was not afraid of being *lost*, but his anxiety was to give to others clear *proof* of his regeneration, by keeping his body under, and bringing all his powers, his will and propensities in subjection to the law of Christ, lest that, failing to do which, after preaching to others he himself would be *adokimos*, without proof that he was what he professed to be. *Proofless* is all the term *adokimos* means. The new life, good works and holy

living are all the proofs that Christians can furnish to others of the reality of their professions.

15. He appeals to Rev. xxii. 19 to prove that an adopted child of God may apostatize, and finally perish; but what proof does it afford? It does not intimate that a child of God would do such a thing, or would desire to do it, or could be tempted to do it. It is not supposable that a true child could be so actuated by the very spirit of anti-christ as to desire to add to or take from God's word, but it is supposable that such an act could be presumed upon by those who think they are, and who profess to be Christians. Then, what is the force of the expression, "take away his part from the tree of life" (for Eld. Ditzler should have known that "book of life" is not in the Greek text; but he, I suppose, does not read his Testament in Greek) when the person evidently never had any real, actual right to the tree of life, or part in the holy city, or the rich spiritual blessings described in this book? This is evidently and certainly a Hebraistic form used by Christ, and means here precisely what Christ meant in Matt. xiii. 12:—

"For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath."

This passage seems paradoxical; but let Christ explain it:—

"Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have."—Luke viii. 18.

It is tantamount to saying, that he shall have no part in the things mentioned in this book, nor ever be blessed of God, but cursed; and it is a warning that should cause false teachers to "exceedingly fear and quake." I defer all further discussion of this important question to the discussion agreed upon.

You must all have noticed that Eld. Ditzler has not produced one plain passage that teaches that a child of God ever perished, but he has relied solely upon inferences and suppositions to establish his doctrine, while I have produced only plain, unequivocal passages of Scripture; and I here assure you, that neither the laws nor the doctrines of Christianity are left to be built upon such a precarious foundation. You will be safe and blessed if you will reject, this day, from your faith and practice every doctrine and every thing you now practice for an ordinance or rite of religious duty which you cannot find plainly taught in God's word.

In view of the subject, as far as we have discussed it, of Arminians, Baptists can say, "Their Rock is not as our

Rock, our enemies themselves being judges." And well we may sing, with the spirit and understanding —

How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word!
What more can he say than to you he hath said—
You, who unto Jesus for refuge have fled?

In every condition—in sickness, in health,
In poverty's vale, or abounding in wealth,
At home and abroad, on the land, on the sea,
As thy days may demand, shall thy strength ever be.

Fear not; I am with thee; O, be not dismayed;
I, I am thy God, and will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by my righteous, omnipotent hand.

When through the deep waters I call thee to go,
The rivers of woe shall not thee overflow;
For I will be with thee, thy troubles to bless,
And sanctify to thee thy deepest distress.

When through fiery trials thy pathway shall lie,
My grace, all-sufficient, shall be thy supply;
The flame shall not hurt thee: I only design
Thy dross to consume, and thy gold to refine.

Even down to old age, all my people shall prove
My sovereign, eternal, unchangeable love;
And when hoary hairs shall their temples adorn,
Like lambs they shall still in my bosom be borne.

The soul that on Jesus hath leaned for repose,
I will not, I will not, desert to his foes;
That soul, though all hell should endeavor to shake,
I'll never, no, never, no, never, forsake.



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